

JIVANMUKTA GITA



Swami Sivananda

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SRI SWAMI SIVANANDA

Born on the 8th September, 1887, in the illustrious family of Sage Appayya Dikshitar and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and an innate feeling of unity with all mankind.

His passion for service drew him to the medical career; and soon he gravitated to where he thought that his service was most needed. Malaya claimed him. He had earlier been editing a health journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all; dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind renounced his career and took to a life of renunciation to qualify for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, saint, sage and Jivanmukta.

In 1932 Swami Sivananda started the Sivanandashram. In 1936 was born The Divine Life Society. In 1948 the Yoga-Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 Swamiji undertook a lightning tour of India and Ceylon. In 1953 Swamiji convened a 'World Parliament of Religions'. Swamiji is the author of over 300 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read Swamiji's works is to drink at the Fountain of Wisdom Supreme. On 14th July, 1963 Swamiji entered Mahasamadhi.

PUBLISHERS' NOTE

Exhaustive in its treatment of the subject of an individual liberated in consciousness into an intimate experience of the Spiritual Reality while yet living on earth in a physical human form, this work carries in its content the quintessence from both the comparatively popular and obscure texts in the vast Sanskrit scriptural literature. Aspect by aspect, this most comprehensive single volume uncovers in simple language, all about the nature, characteristics and functions of the Jivanmukta. But its primary value and chief merit consist in the fact that it is presented by none else than a living Liberated Man, Swami Sivananda; therefore, in not a few respects, it becomes a Song on the Master himself.

To draw from the statements on the living liberated Man embedded in the Brahma Sutras, the Upanishads, the Gita, the Yoga Vasistha and the Jivanmukta-viveka of Sri Vidyananda, is no doubt a performance quite easy of accomplishment, but that would mean a pitiful missing by formality and pre-possessive ideas, the most subtle and ethereal significances, suggestions and workings continuously proceeding from the richly illuminated, outer, dynamic, many-sided life-character of his inner liberated Yogic Consciousness. Particularly for the world of spiritual aspiration, this book from Swami Sivananda would prove itself rich in enlightenment and invaluable.

—THE DIVINE LIFE SOCIETY

A REAL YOGI

(By Swami Paramananda)

The greatness of a realised Yogi, no one can grasp in full.
Judge not a Mahatma or a Jivanamukta, by a mere glance.
A man of Self-realisation, has his own mysterious ways.
A Sthitha Prajna or a man of steady wisdom is described in the Gita:
Atmanyeva Atmana Tushtah: Satisfied in the Self by the Self.
It is not a state to be like a statue or a stone of any famous temple.
Understand the meaning of the 70th Sloka of the same

Chapter (Ch. II),

Vihayakaman yah sarvan pumanscharati nisprihah,

Nirmamo Nirahankarah:

Abandoning all desires, moves about without longing,
Without the sense of I-ness and mine-ness and without egoism.
He feels his oneness everywhere, shares the pain and
sufferings of others,
Indiscriminately offers his all, to make people
happy and prosperous.
Even Lord Vishnu, Protector of all, providing every thing
keeps at a distance,
To render help, waits to see the depth of devotion
and faith in others.
But the man of equal vision runs to the rescue of the afflicted.
Serves all, by sacrificing his all at the service of the pious
and the wicked.
He feels the pinch of the sufferings, actually as his own.
Watches for opportunities to cheerfully serve even the man
Who criticises his actions and aims at his own life.
Thus endlessly serving, gets himself immersed in a
state of indescribable Bliss.

* * *

If you cannot find a man in this universe, who lives like this
Visit Ananda Kutir once and observe the ways of Sivananda.
Have the idea and learn the method, of how he performs

Lilas and Miracles.

A defective vision may ruin you, by finding faults with everything.
Make your brain sharp, heart pure and vision clear.

Being steady in his own Sadhana at the prescribed hours
Sivananda attends to all the minutest items of the Ashram routine.
Yes, untiringly attends on all the visitors and inmates
And takes better care than your own parents or Ishta Devata.
And pays more attention to others without looking

to his own interests.

Pots may be empty, but people get their belly full.

Sivananda believes in dynamic work, and disciplined workers;

In case of slight difference among the turbulent elements,

Sivananda advises them to leave him at once

To create a field of their own choice.

Unreservedly helps them, supports them and encourages them

in all ways,

And in a mysterious manner, we see the Divine Mission multiplies.

To develop devotion, he allows his students graciously

To worship him and adore him as the Lord manifest,

But it will be a scene to see him work hard

To make everybody as Sankaras and Sivanandas, in return.

By closely watching and taking care of the students

Trains them in a variety of ways to see the Lord in all

By wholehearted service with disinterested motive.

For the arrogant of the world and the worldly-minded

Head never bows before others, and finds no greatness in any

It will be a marvel to see such men of pride and ego,

With great pleasure and self-sacrificing spirit,

Serve in Ananda Kutir like slaves of mankind

Without the idea of day or night,

Without the thought of anything in the world.

Sivananda discards not the man who runs away several times,
Welcomes him again and again with his love unbounded.
Criticises not the one who talks ill of him.
Fears not, or cares not for any, if people do not understand him.
Keeps no personal purse or Savings Bank Account in secret;
Aims not at earning more, or to save for the future;
Cares not for any personal comfort or luxury.

With adamant will, and perfect purity of thought and action
Enjoys the Bliss of the Samadhi, in the dynamic method of work.
Swami Sivananda never claims that he is a Self-realised Soul.
People must be wise to understand him and perceive in him
the Truth.

His method of work and way of living clearly state his Greatness.
Without performing ordinary Siddhis for material gains
Sivananda has transformed the outlook of the entire world.

I SAW A MIDNIGHT SUN

(By Swami Paramananda)

Everywhere people talk of one Sivananda
As a Fountain of Bliss, and jewel of the universe,
Heart of devotees, and a source of Peace;
Praise him, for the scholarly works
And term them as practical and inspiring and illuminating;
Not only compare him with Rama and Krishna, Jesus and Buddha.

Emphatically declare and adore him as 'SUPRA' to all.
Lucidity of his expressions, sweetness of tone;
Boldness of spirit and affection in his voice;
Magnanimity of his service, and simplicity of appearance
Rightly bring popularity from the entire world.
Disciples, devotees and admirers
Style the saintly Sivananda
A Philosopher, author and orator,
A poet, artist and humorist,
Singer, dancer and musician,
And term his voice as celestial and charming.

I burnt the midnight oil, and worked for years,
Copied from all sources and compiled a book.
I published the Volume in nineteenforty.
Though it contained the ancient truth and wisdom
There was none to purchase a single copy.

The ungrateful world returned the Volume
With a slip of 'THANKS' inside the book.
Lo, I am unlucky, for purposes of review
Newspaper people never turned the pages.
I was sorely affected and disheartened at last.

It is not possible to achieve perfection
Even in one line through struggle for centuries.

I am completely ignorant of the time of his birth,
Now it is not wise to aim at his stars.
But Sivananda says: "Strive, persevere and plod on
With faith and devotion, you can achieve sure success."

I suspected something secret and private .
A vigilant study revealed wonderful truths
It is all bliss, to remain in his company
There was nothing hidden or any magical show.

He is a child innocent and pleasing
A friend cordial and sympathetic
A doctor successful and benevolent
A true Sannyasin noble and sublime
An advanced Yogi without ego and pride.

People are stunned on a look at the sage
Flawless character, indomitable courage,
Spotless purity and arresting personality
Nobility, humility, patience and perseverance
Wisdom of a Jnani, unique in all respects.

Sterling qualities of his head and heart
Create joy and thrill in the hearts of all
Telling, soothing, enchanting are his ways and words
Draws millions in person and through post.

I admire the Swami for the selection he made
His Ashram is in an enviable spot
Wonderful place of peace and bliss indescribable
The sacred Ganga and the charming Himalayas,
Enchanting sceneries and marvellous atmosphere
Attract people from all parts of the world.

His spiritual depth and intellectual persuasion
Removed the razor-path of the Upanishadic age.
Constructed calmly a concrete bridge for all.
The glorious Divine Life at Ananda Kutir
Welcomes all with love and cheer in full.
With essential unity of all religions
Guides the destinies of all nations.

His Religion is not in books or brooks
Not even in shrines or Himalayan caves
It is not the cave-dwellers' concern
Or the monopoly of the moneyed monks.
Imagine a Dynamic Factory at Ananda Kutir
Bringing wonderful peace all over the world.

Going beyond happiness and misery, pleasure and pain
The Swami acquired discipline over body, senses and mind.
Shuns not the sinner, loathes not the vicious,
Worships not the wealth and condemns not the criminal.

The Swami asks you to serve, love and give (the world)
But I find: thousands find the world in this Swami alone.
Indeed his contribution to the world cannot be described
They found in the Swami, a channel to serve the world,
He spent his days in silence, in steady spiritual Sadhana
Attained perfection and uplifted mankind,
Destroyed ignorance, and darkness everywhere
Brought Peace and prosperity to the world at large.

You may fail to get a shinning sun at midnight.
Here is a Star to illumine the world all times.
Yes during day and night, the past, present and future.

Bolo.....Sat Guru Maharaj Ki.....Jai

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JIVANMUKTA GITA



Section One

THE JIVANMUKTA GITA

JIVANMUKTA GITA

He is called a Jivanmukta or liberated sage who has a balanced mind, an equal vision and who beholds the one Satchidananda Atman in all names and forms.

He is called a Jivanmukta who has transcended the three bodies, the three Gunas, the five sheaths and the three Avasthas.

He is called a Jivanmukta who perceives equally the One Infinite Being seated in the Jiva and Siva and in all beings.

He is called a Jivanmukta who is desireless, angerless, egoless, mineless, selfless, homeless and mindless.

He is called a Jivanmukta who is possessionless, who has transcended time, space and causation and who abides peacefully in the Chidakasa of the heart.

He is called a Jivanmukta who has transcended the waking, dreaming and sleeping states and is established in the Eternal Consciousness of Self-Identity.

He is called a Jivanmukta who knows that the Self, the Guru, and the universe are all the taintless Ether of Consciousness and that nothing actually comes or goes. He is called a Jivanmukta who is simple, gentle, humble, bold, courageous, patient, self-restrained, ever-peaceful, calm, serene, forgiving, just, truthful and non-covetous.

He is called a Jivanmukta who has a broad heart like the sky, deep as the ocean, fragrant like the Jasmine, pure as the Himalayan snow and brilliant like the million suns shining at a time in the firmament.

He is called a Jivanmukta who is free from vanity, crookedness, chicanery, cunningness, diplomacy, hypocrisy, harshness and double-dealing.

He is called a Jivanmukta who is benevolent, kind, compassionate, merciful and loving to all beings.

He is called a Jivanmukta who is free from Raga-Dvesha, likes and dislikes and who is endowed with dispassion, discrimination and cosmic love.

He is called a Jivanmukta who has no enemy, who has no body-consciousness and who ever dwells in the Eternal Brahman.

He is called a Jivanmukta who is free from distinctions, differences, and who is above caste, creed, colour and race.

He is called a Jivanmukta who clears all doubts of aspirants, who is an ocean of divine wisdom, who is noble and magnanimous.

He is called a Jivanmukta who practises the highest Yoga, who has internally renounced everything, but appears inert outside, and who has abandoned everything internal and external.

He is called a Jivanmukta who is not bound by any rule of the society, who is ever moral and who does not break the harmony of the society.

He is called a Jivanmukta who sleeps anywhere he likes and who eats any food from anybody's hands.

He is called a Jivanmukta who realises that he is pure Absolute Consciousness which connects all as a thread connects all pearls, and that he is the attributeless Brahman.

He is called a Jivanmukta who is above sex idea and sex distinction and who has no thought of tomorrow.

He is called a Jivanmukta who ever identifies with the

all-pervading universal Brahman, and who is above praise, censure, honour and dishonour, respect and disrespect.

He is called a Jivanmukta who, through the knowledge of the Self realises that the one appears as many like moon reflected in various receptacles of water.

He is called a Jivanmukta who has Trikalajnana, knowledge of the past, present and future and who is free from exhilaration and depression.

He is called a Jivanmukta who sees the one Brahman which is this whole world, shining like the sun in all beings.

He is called a Jivanmukta who has realised that there is neither bondage nor liberation, and whose mind ever takes delight in being merged in the practice of meditation.

He is called a Jivanmukta who sees everything filled with one Consciousness which is the Ruler of all and exists all-pervading like ether.

He is called a Jivanmukta who respects all saints, all prophets, all religions, all faiths, all cults, and all creeds.

He is called a Jivanmukta who partakes of the essence of the bliss of Brahman and rejoices alone and for ever, being destitute of habits, natures and pairs of opposites.

He is called a Jivanmukta who, seeing the one Brahman existing in all beings, does not perceive any difference.

He is called a Jivanmukta who, seeing that the Jiva which is identical with Siva exists eternally, is not inimical.

He is called a Jivanmukta who regards the whole world as his body and home, and who has cosmic vision, cosmic love and very broad outlook in life.

WHAT IS JIVANMUKTI?

Jivanmukti is that state in which the sage gets established in Satchidananda Brahman. He becomes the Brahman. The

phenomenal universe does not vanish from his vision. Just as the man who was duped in the beginning by the water in the mirage knows that it is only illusion after careful examination, so also the liberated sage fully knows that this world is mere illusion though it appears to him. Freedom from the Kleshas or afflictions is Jivanmukti. The liberated sage is not affected by pleasure and pain. He knows fully well that pleasure and pain, action and enjoyment are the attributes or Dharma of the Antahkarana. He has now separated himself from the mind. He now stands as a spectator or witness of the mind.

Avarana Shakti and Vikshepa Shakti are the two Shaktis of Avidya. As soon as knowledge of the Self dawns, the Avarana Shakti is destroyed. Avarana Shakti is the veiling power. Vikshepa Shakti is the protecting power. The world is protected through the power of Vikshepa Shakti. On account of the destruction of Avarana Shakti, a Jnani is freed from birth and death. But Vikshepa Shakti (Lesha Avidya) remains like a burnt seed owing to the strength of Prarabdha. Therefore, there is appearance of the world for a Jivanmukta.

Just as trembling of the body on account of fear remains even after the illusion of snake in the rope is destroyed by the knowledge of the rope, just as the mirage appears even after the illusory nature of the water is understood, so also the world appears for the Jivanmukta even after he has attained Self-realisation, even after he has clearly understood the illusory nature of the world. But just as the man who has understood the nature of the mirage will not run after the mirage for drinking water, so also the Jivanmukta will not run after sensual objects like the worldly minded people though the world appears to him. That is the difference between a worldly man and a liberated sage.

As soon as the Prarabdha is fully exhausted, the Jivanmukta attains the state of Videhamukti, just as the

pot-ether becomes one with the universal ether when the pot is broken.

Jivanmukti is a very exalted state of eternal bliss. Words cannot adequately describe this state. You will have to realise this state of supreme knowledge and highest illumination on yourself.

Certainly it is not a state of inertia. It is a state of perfect awareness. The individual soul has become now one with the Absolute.

He has no individuality. His egoism, mind and senses have been burnt in the fire of wisdom.

He is freed from the trammels of mind and matter. He is absolutely free, perfect, independent. He is absolutely free from hatred, lust, cares, worries and anxieties. Everybody will surely like this state of beatitude or final emancipation. It is the final goal of life. It is the end of all human aspirations.

In the state of Jivanmukti, there is no consciousness of the body and the world. There is consciousness of the Absolute.

The sage beholds Brahman everywhere. All dualities, differences have vanished for him in toto.

The mind can get entire satisfaction and rest very peacefully only if this state is attained.

There is fulness in this state. All desires are burnt. It is a state of Plenum or absolute satisfaction. There is no gain greater than this, no bliss greater than this, no wisdom greater than this.

It is the be-all and end-all of existence.

JIVANMUKTI IS NOT AN ILLUSION

Jivanmukti is misunderstood by people. People generally take a man of extraordinary powers to be a Jivanmukta. They have queer ideas of a Jivanmukta. They have preserved the body of St. 'Xavier in Goa. Through some process the

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decomposition of the body has been arrested. And, they claim sainthood for St. 'Xavier because his body has been preserved for such a long time. Slowly several untenable stories grow round such a phenomenon. Some say blood will come out of this body. St. 'Xavier is one of the greatest of saints, with unparalleled spiritual perfection. But you should not search for the mark of saintliness in these physical phenomena. St. 'Xavier had divine virtuous qualities. He was an embodiment of humility, of charity, of nobility. He was a great mystic. He had attained Union with the Supreme Father.

In Hinduism and in all other religions, too, such extraordinary phenomena frequently come across. Jnana Sambanda, Ramalingaswamigal and many other South Indian Saiva Saints converted their body into Light. They never discarded their body at all. Jnana Dev of Alandi entered into the earth even while he was alive, when he was only twenty four years old. Pattinattar's body was transformed into a Linga. Guru Nanak, Kabir and Guru Govind Singh converted their bodies into flowers. These and still more mysterious phenomena are common among Yogis. We have even recent stories of great Yogis, with extraordinary powers living in the Himalayas—some are said to be 3,000 years old; Gorakhnath the famous expounder of Hatha Yoga had wonderful Siddhis. When he passed urine on a mountain the mountain was turned into gold. They were all saints; but not because they had such supernatural powers. They were saints because of their divine qualities because of their God-consciousness.

Whether your body lives for ten years or ten thousand years, it is only made up of the five elements, and is ultimately bound to perish. You may convert mud into gold; but both mud and gold are products of a combination of the same five elements, only in different proportions. All these phenomenal miracles have got nothing to do with spiritual Realisation. They are the products of some lower Vidya. If Self-realisation means

only this, then every pilot is a sage or Jivanmukta, he can lift himself and dozens of others in the air.

Study Gita. You will understand the nature of a Jivanmukta or a man of Self-realisation. Study the description the Lord gives of a Sthitaprajna, of a Gunatita, of a Bhakta, of a Karma Yogi. Balanced mind, equal vision, indifference to pairs of opposites like pleasure and pain, censure and praise, heat and cold, success and failure—these are the marks of a Jivanmukta.

When you are absolutely desireless, when all your senses are withdrawn, when your Buddhi is centred in the Inner Self, then you are a Jivanmukta. When you go beyond Raga and Dvesha, when you are unmoved by heavy sorrow, and not elated by great pleasure, then you are rooted in the self. When you are egoless, I-less, mine-less, you have attained union with God. When Cosmic love dwells in your heart, when you are automatically engaged in untiring selfless service, when you are afraid of none and none is afraid of you, then have you realised God and attained the Supreme. When you enjoy the tranquillity of the mind, born of that Supreme Wisdom, you have crossed the formidable ocean of Samsara, not to return to this world of pain and sorrow.

Remember these well. Never be led away by the meaningless glitter of Siddhis. They are as deceptive as the objects of sense enjoyments; only they are on a different plane. Assert the nature of the one Homogeneous and pervading Self every moment of your life.

WHO IS A JIVANMUKTA?

A Jivanmukta is a liberated sage. He is released even while living. He lives in the world, but he is not of the world. He always revels in the eternal bliss of the Supreme Self. He has no identification with the body and senses. Hence he has no idea of enjoyment or enjoyer when he exhausts the residue of his Prarabdha. He has no idea of action or agent. He roams about

.....
 happily without attachment and egoism, with a balanced mind and equal vision. His state is indescribable. He is Brahman himself.

The sage, who has realised that there is no other reality in the universe than Brahman, that he is Brahman himself and that everything is Brahman is freed from the round of births and deaths. He has attained freedom, perfection and immortality. He is a Jivanmukta (one who has attained liberation while living).

Not through matted lock, not through fiery lectures and erudition, not through the exhibition of miracles, does one attain perfection or knowledge of the Self. He in whom the two currents, Raga, Dvesha, egoism, lust and anger are destroyed in toto is ever happy and he is a Brahman or liberated sage or Jivanmukta. A Jivanmukta or liberated sage is absolutely free from egoism, doubt, fear and grief. These are the four important signs that indicate that one has attained perfection.

For a Jivanmukta there is no distinction between a rogue and a saint, gold and stone, high and low, man and woman, man and animal, censure and praise, honour and dishonour. He beholds the one Self everywhere. He sees divinity in everyone. As he is mindless all differences and barriers have vanished for him.

For a Jivanmukta who beholds the all-pervading immortal, indivisible, self-luminous Atman everywhere, there remains nothing to be attained or known. He has attained perfection, highest bliss and highest knowledge. The sage becomes aware that he is free. He realises that rebirth is exhausted. He realises also that he has fulfilled all his duties and that there is no further return to this world. He further realises that he has obtained everything, that all his desires are gratified, that he has nothing more to learn and that he has obtained the highest knowledge.

Raja Janaka asked a sage, "O Venerable sage! How is it you do not perform Sandhya at daybreak, mid-day and sunset?"

.....

The sage replied, "O Rajan! The Sun of knowledge, Jnana Surya, is ever shining in Chidakasa of my heart. There is neither sunrise nor sunset for me. How can I perform Sandhya when there is neither sunrise nor sunset? Further my old grandmother Maya is dead." Raja Janaka bowed his head before the sage and silently left the place. He came to understand that the sage is a real Jivanmukta who is established in Brahmic Consciousness.

What a great wonder! What meritorious actions did those Jivanmuktas do! They become liberated sages while living. Through their Satsankalpa they work wonders. They are Gods on earth. How peaceful they are! They always possess unruffled mind. Wherever they go they influence aspirants through their silence. Adorations to such exalted beings!

A Jivanmukta is a great spiritual hero. He is an enlightened sage who has knowledge of the Self. He is pre-eminent amongst men. He is the conqueror of the mind. He is absolutely free from desires, craving, fear, delusion, pride, egoism, etc. He is power house of spiritual energy. He radiates his spiritual currents to the different corners of the world. Sit before him. Your doubts will be cleared by themselves. You will feel a peculiar thrill of joy and peace in his presence.

A Jivanmukta is an ocean of mercy. He tries his level best to rescue the worldly-minded who are deeply immersed in the mire of misery. He guides the aspirants in the attainment of Brahma-Jnana which leads to perfect freedom. His very presence is thrilling and inspiring. He guides the students by his mere silence just as the silent Dakshinamurthy guided the four Naishtik Brahmacharis, Sanaka, Sunandana, Sanatsujata and Sanat-kumara in days of yore.

The way of living of Jivanmukta or Sages differs. One Sage lives in a princely style. Bhagiratha lived this kind of life. Another sage lives in a beggarly manner. He lives always in seclusion. One sage is always in a meditative mood. He never works. He never talks. He lives always in seclusion. Jada

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Bharata lived this kind of life. Another sage lives in a busy crowded city. He plunges himself in service. He talks with the people. He delivers lectures, holds religious classes, writes books, etc. Sri Sankara led this kind of life. This is due to Prarabdha. Every sage has his own Prarabdha. If all sages have the same kind of living and the same kind of Prarabdha this world will be like a prison. Variety in manifestation is the nature of Prakriti.

If the Vasanas and attachment to the objects of the world vanish entirely and if one is in that immovable state he has become a Jivanmukta. He abides in his own self. He rests in the non-dual Supreme seat. The Jnana vision arises in him. The light of wisdom will shine unobscured like the sun in the absence of clouds. He is never attracted to any worldly objects. He is absolutely free from delusion and sorrow. He actually feels that the Self alone pervades and permeates everywhere in this world. He shines with Brahmic effulgence. He possesses equal vision and a balanced mind. He is free from longing for sensual objects because the mind will always be made cool with Brahmic Bliss. He is bathed in the cool ambrosial nectar that dribbles from a contented and quiescent mind.

There at the summit of the hill of Eternal bliss you can see now the Jivanmukta or a full-blown Yogi. He has climbed the stupendous heights through intense and constant struggle. He did severe, rigorous spiritual Sadhana. He did profound Nididhayasana (meditation). He spent sleepless nights. He kept long vigils on several halting stages. He persevered with patience and diligence. He has surmounted many obstacles. He conquered despair, gloom and depression. He is a beacon light to the world now. Remember that he was also rotting in those days in the quagmire of Samsara like yourself. You can also ascend to that summit if only you will.

A liberated sage is identical with Brahman. He has equanimity in pleasure and pain. He sees the one All-pervading

essence in all beings. He is above sin. He is unattached to the world. It is a dream for him.

He who has mastery over the mind and Indriyas, he who always dwells in the inner Atman is a Jivanmukta.

He who is calm, collected, controlled and contented, he who dwells in solitude, he who has given up seeking pleasure outside in sensual objects but seeks bliss and peace inwardly in Atman that shines in the chambers of the heart by constant and intense meditation after withdrawing the Indriyas, is really a Jivanmukta.

That great soul who does not offend anybody in thought, word, or deed, and who is not hurt even a bit by the taunts, censures, insults and injuries, by others is the real Jivanmukta. He who dwells or lives in the Supreme Self only, he who delights and rejoices within the Atman cannot hurt others and cannot be hurt by others.

He who is homeless, who is free from all cravings, yearnings, longings, passions, desires, love of society, lustful feeling and who calls nothing his own is really a Jivanmukta who has attained freedom or emancipation from births and deaths.

He who is fearless, noble and free from attachments, pride, jealousy, harshness, who has cut off his heart-knots, is really a Jivanmukta or a Brahmajnani.

He who sleeps wherever he likes, and eats anything from anybody's hands, dwelling in the Supreme Self is really a Jivanmukta.

He who delights inwardly in the Self or the Atman, who is ever calm and serene, who is endowed with self-restraint, who is fearless and unshackled, is a liberated sage or a Jivanmukta. He, in whom the two currents, Raga-Dvesha, lust, anger and egoism are destroyed in toto is a liberated sage or a Jivanmukta.

One who lives in the world, but who is not of the world is fit to be called a Jivanmukta.

He who is above good and evil, virtue and vice, who has transcended the mind and seed body, who has knowledge of the Vedas and wisdom of the Self, who finds no fault with others, who is free from all kinds of doubts, who bears reproaches and insults, who never gets angry even under extreme provocations, who is always gentle and mild, and who always speaks truth and utters sweet instructive words is really a Jivanmukta.

He who has broken all ties, who has subdued all Indriyas, who is free from all kinds of temptation, who has renounced cravings, desires, longing and egoism and who is dwelling in Atman and Atman alone, is the greatest of all men. He is a Jivanmukta.

A Jivanmukta or a full-blown Jnani is full of pure love, compassion, mercy, exquisite gentleness and hidden power and strength. Love and lustre shine through his brilliant eyes.

For a Jivanmukta, who beholds the all-pervading immortal, indivisible, self-luminous Atman everywhere, there remains nothing to be attained or known.

There is neither far nor near, neither inside nor outside, neither gross nor subtle for the sage who rests in his own glory.

He whose breaths, the senses, the mind and the intellect do their functions without thoughts of purpose or plans, who is freed from the attributes of the body though dwelling in the body, is a real Jivanmukta.

Pain in the body and quarrels always exist in the world. A Jnani has to face these when he does Vyavahara. He does not mind them. He rises above them. He smiles and laughs as they are unreal. He knows that there is neither pain nor quarrel in Atman.

A Jivanmukta casts off this body as a slough when he identifies himself with Brahman.

A Jivanmukta with the cessation of the three bodies, through the destructions of Prarabdha attains the state of Plenum with no limiting adjuncts like the ether in the pot, after the pot is broken. This is final emancipation.

JIVANMUKTA: A PHILOSOPHICAL DESCRIPTION

(From 'The Realisation of the Absolute'

by Sri Swami Krishnananda)

It is very difficult to distinguish, from the statements of the Upanishads between which actually is the state of liberation while living in body and which is that of Absoluteness attained after the transcendence of the body. Many a time, they give the same description with reference to both. It only shows that the distinction between Jivanmukti and Videhamukti is relative and does not have much meaning in itself. The Mukta has no difference of any kind. Jivanmukti is the highest spiritual experience by the individual when the mortal body is still hanging on due to the remainder of a little of Satvika-Ahamkara or Prarabdha. In this condition the normal empirical functions of the case, even this remainder of Prarabdha is not experienced and the mind takes the form of Suddha Sattva, the original nature of universal knowledge freed from the relations of space, time and cause. The Jivanmukta experiences his being the Lord of all, the knower of all, the enjoyer of everything. The whole existence belongs to him; the entire universe is his body. He neither commands anybody, nor is he commanded by anybody. He is the absolute witness of his own glory, without terms to express it. He seems to simultaneously sink deep into and float on the ocean of the essence of being, with the feeling 'I alone am' or 'I am all'. He breaks the boundaries of consciousness and steps into the bosom of Infinity. At times he seems to have a consciousness of relativity as a faint remembrance brought about by unfinished individualistic experiences. He exclaims in joyous words.

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“O, wonderful! O, wonderful! O, wonderful! I am food! I am food! I am food! I am food-eater. I am food-eater. I am the first born. Earlier than gods, I am the root of immortality. I, who am food, eat the eater of food. I have overcome the whole universe.” —Tait. Up. III.10.6.

“He is the (real) Brahman who having known this Imperishable leaves this world” (Brih. Up. III.8.10). “He enjoys as the Lord of the universe.” “He is the Seer who sees no death, nor sickness, nor any distress, the Seer who sees only the All, and obtains the All entirely” (Chh. Up. VII.26.2). His enjoyment is in the Self, he sports with the Self, he has company of the Self, has bliss in the Self, he is autonomous, he has limitless freedom in all the worlds. Everything proceeds for him from the Self. He has crossed across the ocean of darkness.

“As the slough of a snake lies dead and cast off on an ant-hill, even so lies this body (of a Jivanmukta). But this incorporeal, immortal Life Principle is Brahman alone, the Light alone.” —Brih. Up. IV.4.7

“He does not desire, he has no desire, he is freed from desire, his desire is satisfied, his desire is the Self” (Brih. Up. IV.4.6.) “He is the greatest among the knowers of Brahman” (Mund. Up. III 1.4.). “Him these two do not overpower—neither the thought ‘therefore I did wrong’, nor the thought ‘therefore I did right’. He overcomes them both. Neither what he has done, nor what he has not done does affect him.” “This eternal greatness of the Brahman is not increased or decreased by actions.” “He sees the Self in the Self and sees everything as the Self. Evil does not overcome him; on the other hand he overcomes all evil. Evil does not burn him; on the other hand he burns all evil”—(Brih. Up. IV.4.22, 23).

The wise sage is silent and indifferent towards the play of life. No force on earth or in heaven can touch him. Even the gods can do nothing to him, for he is the Self of even the gods. He is supreme master, the overlord of all. If he breathes, others

shall breathe; if he stops breathing, others shall die. By his mere wish mountains shall shatter, and oceans dry up. He is the God, none is superior to him. His wish is God's wish, and his being is God's being.

"He who sees all beings in his every Self, and the Self in all beings,—he is not averse to anything. In whom, the wise one, all beings are just the Self, then, what delusion, what sorrow is there for him, who sees Oneness (everywhere)." —Isha Up. 6.7.

The Jivanmukta is in the extreme condition of Jnana, the state of Self-absorption, non-related and Self-identical. There is practically no difference between the highest Jivanmukti and Videhamukti, though in the former case the body is unconsciously made to linger on for a short time on account of the last failing momentum of the desires arisen in him before the time of Self-experience. For all matters distinction concerning life we need not make any between the two. The highest Jivanmukta does not feel that he has any body. So he is not any way inferior than the Videhamukta. The distinction is made not by the Mukta but by the other ignorant people who perceive the appearance or the disappearance of his body.

The Universe and the Liberated Self

Much has been said by speculative geniuses regarding the relation between the perfectly liberated soul and the universe. If liberation means the experience of the Infinite Essence of Existence, the question of the liberated soul's relation to the universe is puerile one. It is like speculating over the relation of the sky to the sky. It is said by some that the liberated condition need not annihilate the perception of plurality. What then, is meant by experiencing Absoluteness at all? If we say that the Absolute can perceive plurality, we are going against all sense and reason. Or, can we take it to mean that the liberated soul still retains individuality? In that case, the liberated soul becomes non-eternal, for nothing that is an individual can be eternal. Further, what do we mean by plurality? Plurality is the

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intervention of non-being or space between things. Then we have to say that the Absolute has got internal differentiation and external relations, which mars the indivisibleness and the secondlessness of the Absolute. No perception is possible without the intervention of non-being in undifferentiated Infinitude. If the Self is the All, there cannot be non-Self in Self, and as long as there is perception of the non-Self, it cannot be the liberated state. Nor can we understand the argument that there can be any duty for the liberated soul. It is wrong to believe that as long as individuals are not liberated, one individual cannot have liberation. There is no real relation between one individual and another except in the sense that all are existent as objects of perception as long as one lives in a particular individualised state of consciousness. What authority is there for us to believe that things exist in the same form when our conscious states transform themselves? When there is destruction of thought there is annihilation of all forms. Forms cannot exist when there is no differentiation among them, and differentiation of forms in integral existence is the work of cognising consciousness. There cannot be objective cognition in the Absolute. It cannot be said that because forms exist for others even though one individual may attain liberation, the freed soul can have objective dealings. There is no cogency in the statement that the liberated being can have any relation with anything, for it exists as the Absolute. As long as there is relation, there is something external to the Self, and as long as there is experience of something other than the Self, there is no Absolute Experience, and hence we can conclude that in this state the soul has not yet attained liberation. The Absolute Self is not bound by the rules and regulations of the worlds and the thoughts of other individuals in any way. The fact that many others remain unliberated does not compel the liberated one to have relations with others. And, moreover, when the thinking process is annihilated in liberation, there cannot be an object of perception. Without an object of perception there cannot be the

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act of saving other unredeemed individuals. We have no right to say that the form of the world exists after Self-realisation, for forms can exist only when existence is divided within itself. But this can never be real, for the Absolute which is Existence Itself cannot have divisions in it. Division creates individuality which is phenomenal.

So long as there is consciousness of the reality of an objective universe and the individuals, one cannot be said to be liberated one, for he is then, only another individual, however-much superior he may be to others in the state of his consciousness. Liberation is experience of the Highest Reality. He who thinks that others are unliberated is himself unliberated. A liberated one does not think. He merely is. There can be no compromise with self-limitation in liberation, however slight it may be.

The liberated soul becomes the All. Experience of pure Being is the criterion of liberation. The liberated one himself becomes the One Self to all; how, then, can he have the consciousness of limitation or of the act of redeeming the unliberated? And, how, again, can an unredeemed soul redeem another unredeemed soul? The human being is always obsessed by the delusion of the social bond that connect different individuals. He cannot think except in terms of society, family, relations, etc., connected with the individualising ego. He who is concerned with the world is only a magnified family man and is not free from the sense of separateness in existence. Even many highly cultured thinkers are generally limited by a humanitarian view of life. Their philosophies are consequently tainted by humanistic and social considerations. They are not dispassionate in their trying to understand the metaphysical truths and are deceived by a love for the human being. The infection has led them even up to the dangerous point of attempting to argue that none can be liberated until social salvation is effected! This view is due to the interference of

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materialism with spiritual absolutism. Their vision is so narrow that therefore concerned merely with things that they see! They have failed to take an integral view of the essence of existence as a whole, because of their experience and reason being limited to empirical reality. To the Absolute the world is not a historical process but being. To the ignorant individual Samsara appears to be from eternity to eternity, an undivided super-rational appearance, though in the Absolute there is cessation of Samsara. And since different individuals are in different stages of evolution and since also there can be nothing to prevent the entering of the soul into the Absolute on the rise of Knowledge there cannot be any such things as social salvation or ending of the historical process of the universe.

If the Absolute cannot have any external or internal relation to Itself, the liberated one cannot have any such relation to the universe, because the distinctions of the individual and the universe are negated in the Absolute. It is illogical to say at the same time that "Liberation means Absolute Experience" and that "the liberated soul is concerned with the work of redeeming others and even on getting liberated retains its individuality as centre of universal activity." If the one is real the other must be unreal. Activity and Absolute Experience are not consistent with each other. If it is argued that both these are compatible, it is done so at the expense of sense and reason. The Absolute has nothing second to it, and hence, no desire and no action. So long as one has not experienced the Absolute, he cannot consider himself as liberated. If what Sruti says... "He does not return" ... is true, there can be no reverting to individually Absolute Experience. To say that the liberated one will have the consciousness of objective reality is to blaspheme our own faculty discernment and judgment. There cannot be action without consciousness of plurality and plurality consciousness is not the nature of the Absolute Experience. All attempts to reconcile Reality and appearance, taking them as to

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realities, are based on a firm faith in empirical experience. We want to know the beyond without stepping over to the beyond from phenomenal experience. We want to keep our two legs in two ships moving in opposite directions and then cross the ocean. We desire to know something absolutely without ourselves being that thing, an impossibility! The tendency of some of the modern thinkers to struggle to give a reality to objective experience and multiplicity-consciousness even in the Highest Reality is the effect of a failure to discriminate between the Real and the apparent and due to an unwise attachment to phenomenal diversity. As long as philosophers are content to be mere dogmatic theorists, they can never succeed in determining the nature of the Reality, or of bondage and liberation. It is intellectual perversion that causes them to twist even the metaphysical truths to answer to the empirical demands of man. The fact that we see things is not the proof for their real existence.

It is said that, because the individual is inseparable from its environment, the liberated soul has to work for the redemption of the other unliberated souls, if its own salvation is to be complete. The argument is, again, limited to empirical experience. It is wrong to think that the liberated soul has any external environment with which it may have relations. It is Infinitude itself. Further, each individual is limited by its own Antahkarana, the mode of objectified thinking and hence its world of experience cannot be identical with those of others. Man is cheated by the notion that each individual has got the same psychological background and constitution as the other and that the environment of one individual includes those of all other individuals also. The environment of each individual is different from that of the other, and, therefore, the liberation of one individual does not have any relation to the states of other individuals. If all individuals think alike, there would be no diversity of individuals, and there would be a wholesale

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salvation of the universe. If they think differently one individual has no relation to the other. No doubt, all individuals are comprehended in the Absolute, and so, each individualistic consciousness and *vice versa*, since there is a real Unity behind all individuals. But this mutual interaction is secondary and does not affect the primary factor of liberation. Moreover, we have no right to give independent realities to the subject and the object, for all plurality is a dream of the universal consciousness, and to it there is no question of the existence of unredeemed souls or objective reality. Bondage is in each individual separately and not in the universal unity. In any case, the question of the redemption of the unredeemed souls by the liberated one does not arise. There is no wrong to be set aright, no error to be converted, no ugliness to be banished from life, except with reference to one's own self. When the self is purified the Absolute Truth is revealed in it and in its infinite knowledge it can set right the universe by its mere existence or consciousness of perfection. There is no ultimate relation amongst the imaginary environments of different individuals, even if they interpenetrate one another. They have a transcendental oneness, but an empirical phenomenality.

There is also an attempt made by some to argue that unworldliness is not the essence of any true philosophy, and that the Upanishads do not reach unworldliness. This view is the outcome of the failure of the arbitrary reason unaided by experience to determine the nature of the Reality. There is a desire in the human being to maintain the same worldly relationship even in the state of Final Liberation! Whatever we experience empirically seems to be a hard fact, the reality of which we do not want to deny. The individual's attachment to the body and society is so intense that to break it does not seem to be desirable. If unworldliness means repudiation of the various forms of experience and individual relationship, liberation is really unworldly. The Absolute is unworldly in the

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sense that It has not got, as the world has, distinctions of space; time and individuality, name, form and action. Liberation is the possession and experience of unlimited, undivided consciousness of the “Bhuma”, the Plenitude of existence.

There cannot be any question regarding the position of “Power,” “Rulership,” etc., in the state of the highest liberation. These are all relative notions of individuals. The ultimate Reality is the Absolute which is non-dual and, therefore, there is no scope for the operation of an objective power in the Absolute. Power is a separative factor, a means to create duality, which is nullified in the Truth of the Absolute. The truly liberated one does not feel that he is the Lord of anyone else, which notion involves distinction in existence, but has the Eternal Experience of the Essence of Infinity.

Absolute Liberation is Transcendental Experience, beyond conception and expression, free from the differentiations of knower, knowledge and known. It is the Conscious Experience of Absolute “Be”—ness which is the Great Reality.

SAMADHI JNANI AND VYAVAHARA JNANI

A Jnani is one who has knowledge of unity of Self. He who has Vyavaharapeksha (desire for Vyavahara, worldly activities) and works in the world is a Vyavahara Jnani. This desire for work is due to his Prarabdha. He uses his body and mind as his instruments just as a carpenter uses his tools. He has also Triputi but sees the whole world within himself. He sees nothing outside, just as you do. He sees through his Divya Drishti or Jnana Chakshu, and not through the physical eyes. It is very difficult for a worldly man with practical Buddhi to mentally visualise how a Jnani sees the physical universe while he is working. The impression produced in the water with a stick is not so deep and lasting as an impression made with the same stick in loose earth. Similar is the case with these two types of

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Jnanis. In Vyavahara Jnani, the impression of Nirvikalpa Samadhi or Brahmakara Vritti Stithi is not so lasting, deep and continuous as that of a Samadhi Jnani. In the former it is like that of an impression in water. In the latter it is like that of an impression in the earth. It is deep and continuous like *Taila Dhara* (steady flow of oil).

A Vyavahara Jnani knows that this is Vishtha (faecal matter): this is Chandana (sandal paste): this is a fool, this is an intelligent man, this is an Adhikari, this is a rogue, this is an honest man. But he is not affected in his feelings. He is neither exalted when he gets success nor depressed when he fails. He neither loves an honest man nor hates the rogue. In this sense, he has Sama Drishti (equal vision).

A Vyavahara Jnani will experience pain when his finger is cut, but a Samadhi Jnani will not experience pain even a bit even when his leg is amputated. The ease of Shams Tabriez of Mooltan of late would serve as an example to justify the truth of the above statement. When he was skinned out, laughed and uttered 'Analhaq' 'Analhaq'. (Analhaq means "I am He" and corresponds to Hindu 'Soham').

A Vyavahara Jnani sees names and forms but a Samadhi Jnani withdraws himself completely from the universe and does not see names and forms at all.

Knowledge is the same in these two types of Jnanis. But the Samadhi Jnani enjoys more Ananda than the Vyavahara Jnani, Samadhi Jnani is one who is ever absorbed in Brahman. He does not see names and forms. The world has entirely vanished for him. He is quite unable to work. He is a Muzub. He is a Paramahamsa.

The description given of a Jnani in Bhagvad Gita and various other books is quite inadequate, incomplete and imperfect. His state can never be imagined by the limited mind and can never be described by the finite speech. He shines in his own pristine Glory.

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A Jnani with the help of the powerful lens, eye of Atman (Divya Chakshu) sees the whole world with all details of creations. He sees the astral body, causal body with its Samskaras the Pranic aura, psychic aura, magnetic aura, etc., of a man. Food has to be thrust forcibly in the case of a Samadhi Jnani. Samadhi Jnani is either a Brahma Varian or Brahma Varishta. A Vyavahara Jnani is a Brahmavit and Brahmavaran.

HOW TO RECOGNISE A JIVANMUKTA

It is very difficult to judge a Jivanmukta. A Shakespeare only can understand a Shakespeare. A Jesus only can understand a Jesus. A man of experience who has mixed with Sadhus and Sannyasins and lived with them for a number of years may arrive at certain definite conclusions and infer something. But he may or may not be accurate. Only a Jivanmukta with his eye of intuition (Divya Drishti) can directly see and understand a Jivanmukta.

A Sadhu may be physically nude. He may not keep anything with him. He may use his hands as the begging bowl and live underneath a tree. He may live in a forest. Yet he may be the greatest scoundrel; he may be the most worldly minded man with internal and external attachments. He may dance in joy when he gets an eight-anna piece for his opium-smoking. His mind may be full of distractions and disturbances. Whereas a man may live in the bustle of a town or city. He may lead the life of a Big Babu. He may wear fashionable dress. He may eat dainties. Yet he may have the least attachment and craving for anything. Sri Ramanuja lived amidst luxuries. He preached a life of enjoyment. Raja Janaka had his royal pleasures. And yet he said: "My Wealth is boundless, yet I have nothing. Even if the whole of Mithila were burnt to ashes nothing of mine will be burnt."

Householders make wrong judgments in deciding the nature of Jivanmukta. They take into consideration only the

external conditions of a Jivanmukta. Even educated people commit mistakes in this regard.

One cannot estimate the advancement of a Jivanmukta by a simple casual talk for an hour or two. One has to live with him for a long time and then alone one will be able to draw some accurate conclusions. There had been instances of realised persons who had elephants, horses and all royal paraphernalia without being affected in the least by these external objects. They had always Jnana Nishta and Svaroop Stithi amidst multifarious activities. This is the integral development. This is the gist of the Bhagvad Gita. This is the central teaching of Lord Krishna.

What is wanted is mental nudity. Jnana is purely an internal state. The external marks are no sure criterion. So do not look into the external things of a Jivanmukta. A man may take any kind of food, he may dress in any way he likes, he may part his hair in any manner he finds it convenient. These are all non-essentials. Always look into his internal mental state.

Do not judge a man by his Siddhis (psychic powers). Another great blunder people generally commit is that they judge the enlightenment of Jivanmuktas by the Siddhis they display. Siddhis are side-lights. They are invitation from Devatas. They have nothing to do with Atmic realisation. A Sadhu may manifest Siddhis due to strong passions and intense desires, and if that be the case he is undoubtedly a big householder only. But this does not mean that a person manifesting Siddhis is not a Jivanmukta. There are several instances of such persons who have exhibited several Siddhis purely for the elevation and uplift of the world, but never for selfish motives.

The ways of a Jnani are mysterious. Many do not recognise a Jivanmukta. Real aspirants know him at once without any difficulty. They follow him. They live in close contact with him.

He who has mastery over the mind and Indriyas, he who

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always dwells on the inner Atman is the real Jivanmukta, Nityamukta, a great master, the real hero indeed.

He who is calm, collect, controlled and contented, he who dwells in solitude, he who has given up seeking pleasure outside in sensual objects but seeks bliss and peace inwardly in Atman that shines in the chambers of the heart by constant and intense meditation after withdrawing the Indriyas, is really a Jivanmukta. Such a man must be adored. He who comes in contact with such a person is a blessed soul-indeed. Verily this man also will be spiritualised and elevated quickly.

A Jivanmukta is the Sun of Suns, the Light of lights. Sun shines only during day. But the Jivanmukta shines day and night. Glory, glory to such awakened inspired high souls! May their blessings be upon us all.

The great soul who does not offend anybody in thought, words or deed, and who is not hurt even a bit by the taunts, censures, insults and injuries by others is the real Jivanmukta. He who dwells or lives in the Supreme Self only, he who delights and rejoices within the Atman cannot hurt others and cannot be hurt by others.

He who is homeless, who is free from all cravings, yearnings, longings, passions, desires, love of society, lustful feeling, and who calls nothing his own is really a Jivanmukta, who has attained freedom or emancipation from births and deaths. Hail, hail to such a great Mahatma!

He who is above good and evil, virtue and vice, who has transcended the mind and seed body (Anandamaya Kosha or Karana Sarira) who has knowledge of the Vedas and wisdom of the Self, who finds no faults in others, who is free from all kinds of doubts, who bears reproaches and insults, who never gets angry even under extreme provocations, who is always gentle and mild, and who always speaks the truth and utters sweet and instructive words is really a Jivanmukta.

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He who has broken all ties, who has subdued all Indriyas, who is free from all kinds of temptations, who has renounced Trishna, Vasana, Kamana and egoism and who is dwelling in Atman and Atman alone is the greatest of all men. He is a Jivanmukta. Even Indra and other Devas are envious of such an exalted personage. Even Lord Vishnu follows the feet of such a great saint to get the dust that is thrown off from his feet. Even Lord Siva keeps the dust of his feet in a golden casket.

Self-poised state in pleasure and pain, censure and praise etc., and universal love are the two important characteristics of a Jivanmukta.

If a person has no dislikes or hatred for any creature in this world in thought, word and deed, he is a Jivanmukta.

A Jivanmukta or a full-blown Jnani is full of pure love, compassion, mercy, exquisite gentleness and hidden power and strength. Love and lustre (Brahma Tejas) shine through his brilliant eyes.

He who sees all things in one and one in all things is really a Jivanmukta. He enjoys peace of mind. He lives in God.

A Jnana Yogi is always in Samadhi (Jnana Nishtha). He need not sit in a room in an Asana. No Asana is needed for him. He does not want a room. He is not affected by Maya. There is no 'in Samadhi' and 'out of Samadhi' for a Jnana Yogi.

He is very silent. He speaks a few words. These words produce tremendous impressions. They give a new life and joy to all who understand him and his message. In his presence alone all the doubts of the aspirant are cleared, though he remains mute.

When a Jivanmukta sees outside, he may simply see, but the Vritti may not assume Vishayakara as in the case of worldly-minded persons.

A Jivanmukta may or may not have any Siddhis. But if he likes, he can have. He will find out quickly the modus operandi

and exhibit them. He cannot have the Anima, Mahima Siddhis. He will have spiritual Siddhis through Sat Sankalpa. A fully developed Jivanmukta can achieve anything through his will.

Pain in the body and quarrels always exist in the world. A Jivanmukta has to face these when he does Vyavahara. He does not mind them. He rises above them. He laughs and smiles as they are unreal. He knows that there is neither pain nor quarrel in the Atman.

When he is absorbed in Brahman (the Glory of glories, the Soul of souls) he will not be able to work. But when he comes down from his full Brahmic-consciousness owing to the force of Prarabdha and Vikshepa Shakti, he will pour forth his love at the cry of a suffering soul. So radiant and compassionate is he. He is the ocean of mercy and love and peace, a Buddha or Jesus.

A Jivanmukta casts off this body as a slough when he identifies himself with Brahman (Sat-Chit-Ananda) just as a snake throws off its skin.

A Jivanmukta may give up his body in any place, at any time. Just as the falling of leaves and fruits of a tree will not affect the tree itself, so also the dropping the body will not affect the Atman, which survives like the tree.

They are the Jivanmuktas or the 'delivered in life' who have come to know that 'Brahman is real; the world is illusory and Jiva is Brahman himself' through the teaching of Sastras and Guru as well as through Self-realisation; and who took upon all as Brahman.

They who have the direct or intuitive knowledge of Brahman (Aparoksha Jnana).

Direct knowledge (Aparoksha Jnana) is the knowledge characterised by firm conviction of one's being neither Brahmin nor Sudra nor Purusha nor body, but the everlasting intelligence and Bliss Absolute, the Self-effulgent, the Inner Ruler of all beings, all-pervading intelligence like Akasa just as

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 one labouring under Avidya has the same firm conviction: 'I am body, I am male, I am Brahmin, I am Sudra' etc.

The direct knowledge 'I am Brahman', annihilates the bondage of all Karmas.

A Jivanmukta is perfectly desireless, I-less, mine-less, fearless, and angerless. He beholds the Self only everywhere. He has equal vision. He has balanced mind. He has no attachment, longings and cravings. His state is beyond description and yet he will move in the world like an ordinary man. He is ever calm and peaceful. He rests in the Turiya state. He identifies himself with the Pure, All-pervading Brahman. He is free from dualities, differences and distinctions.

Jivanmuktas will neither long for things in the future nor think of the things of the past. They will always do actions for the solidarity of the world. They are not frightened or astonished at any unusual occurrence in nature. They will never be disconcerted even should the sun grow cold or the moon turn hot or the fire begin to burn with its flame downwards or the course of the river begin to rise upwards.

Jivanmukta is free from egoism, desires, Gunas and attachment. He has equal vision. He enjoys perfect peace and eternal bliss. Therefore he will never be afflicted in mind. Whether engaged in business or retired from it, whether living with a family or leading a single life, the man who identifies himself with the Immortal Self or Brahman and who has nothing to fear, or care, or to be sorry for in this world, is regarded as liberated in this life. He who knows himself to be without beginning and end, decay and death, and to be of the nature of pure consciousness, remains always quiet and composed in himself and has no cause for sorrow at all. He gets rid of the knowledge that 'this is I', 'that is another,' 'this is mine'.

CONDITIONS OF JIVANMUKTI

Jivanmukta who has risen above good and bad does not refrain from doing what is prohibited from a sense of fear of evil consequences nor does he do the prescribed duty in the hope that it will conduce to merit; but he acts only like a child. The sense of right and wrong will be natural in him independently of scriptural teachings. He has destroyed all egoism. The laws of the world do not affect him. He has no more duties to perform. He is above Karma and Karmas cannot touch him. He may, for the instruction of the world, perform works or refrain from forbidden acts. He will exceed the limits of both right and wrong.

The friend of all beings, calm and quiet at heart, with the firm conviction due to knowledge and Self-realisation and seeing the universe as himself, he no more comes to grief. He is not drawn back to births. He can never be shaken from his pedestal of bliss or get lost. He can never get into the path of Samsara.

The Jivanmukta should be content with mere supporting his life. He should never long for what gratifies the senses so that knowledge may not be destroyed and the mind may not be dissipated on worthless objects.

The Jivanmukta should not be attached to the objects, like the air, although he is placed in the midst of objects with different attributes though he is placed in the physical body. His mind should remain unaffected by the good and evil consequences of the objects, just as the air remains unaffected by the good or bad odour of objects over which it blows.

The Jivanmukta should not eat to give strength and nourishment to the senses. The food should be just sufficient to feed the flame of life.

The Jivanmukta, like unto holy waters, purifies others by mere sight, touch and the utterance of his name. Some times he

remains unnoticed. Sometimes he becomes known to those who desire welfare. He eats food offered to him by pious devotees and burns up their past and future evils or impurities.

The pleasures obtained through the avenues of the senses, whether in this world or the next, are transient and fleeting. The wise man (Jivanmukta) never hankers after them.

The Jivanmukta should be calm, profound or deep, difficult to fathom, illimitable and immovable or not liable to be perturbed by worldly circumstances like the tranquil ocean. The Jivanmukta who has set his heart upon the Supreme neither swells with joy when he has an abundance of enjoyable objects nor shrinks with sorrow when he has none.

The Jivanmukta who has gained wisdom and realised his true essential nature, does not see the transient body sitting or standing, whether it moves away from its place or comes back just as a man who is under intoxication of liquor does not see whether his cloth remains on or slips or falls from his body.

THE STATE OF A JIVANMUKTA

The Triputi vanishes for the Jivanmukta who has realised his own Self and who has identified himself with Para-Brahman. The sight and the seen have been merged in the seer.

The Jivanmukta is neither elated by worship nor depressed by abuse. He is neither agitated at the thought of death nor welcome the prospect of long life. He is not perturbed under any condition. He is undistracted amidst distractions.

The Jivanmukta has fully realised the glory and splendour of a life in Atman. Through Mithya Drishti (illusory nature of this world) and Dosha Drishti (defects in sensual life), he has ignored a life in matter. He is fully aware now that the wealth of this world is worthless and the enjoyments of this world are shallow and useless. He shuns respect, honour, name and fame.

He treats them as pig's dung or poison or vomited matter or straw or dust. He bears abuses and disrespects and wears them as a necklace around his neck. He has a new angle of vision. He is made of sterner stuff now. He stands adamant amidst a shower of abuses, dishonour and obloquy. He is as firm as that yonder rock. Nothing can shake him now. He has slowly gained this new spiritual strength, rigorous mental discipline and mental control.

For the Jivanmukta who is free from 'I-ness' and 'mine-ness' and desires, where is delusion? Where is sorrow? What to renounce, what to gain? He is always satisfied in the Self.

The fetters of the heart viz., Avidya, Kama, Karma, have been rent asunder. The Rajas and Tamas have been annihilated. All sorts of attachments have been eradicated. The Jivanmukta shines now in his own glory. He is absolutely free from cares, worries and anxieties. He does not depend for his happiness on external objects. He is satisfied in his own inner Self. He rejoices in the Self. He is quite independent. What is there to compare with one who has not attachment to anything, who has no desires in his heart, and whose mind is quite free and is absolutely peaceful? Be he a king or a beggar, he who is free from desire alone reigns supreme. A desireless man only is a mighty potentate on this earth.

The Jivanmukta whose sense of 'mine' has vanished, who is unmoved at the sight of fair damsels, gold palatable dishes, gardens, palaces, etc., must be adored by all. He is Isvara himself. He feels no dislike for the world. He is free from joy and sorrow. He does not care to protect himself. He is neither alive nor dead. Though dead in the sight of the spectators he lives in his own Self. His condition is ineffable. Let the body come or go, the Jivanmukta does not grieve for it. He has forgotten everything of the world, having found his rest in his

own Self. For the liberated sage, who has realised the Self, where is the world, where is the body, where is 'I' and 'mine'.

The Jnani who has full Self-realisation sees all beings in the Self and the Self in all beings. There is nothing other than Brahman than Brahman for him. He moves about fearlessly in the world.

The Jnani is not bound by the man-made rules of the society. He is above public opinion. That does not mean he will deviate himself from the rules of conduct. Whatever he does will be in strict accordance with the injunctions of the Shastras. He has dual consciousness, slight consciousness of this world and the full consciousness of Brahman like Choranari who does work in her house but whose mind is on her sweet paramour or like the crow which moves the one eye through the two eye-sockets and has vision of this side and that side. He sees the whole world within himself. There is nothing outside for himself. On account of the remnant of ignorance (Lesha-Avidya), he moves about, eats, drinks, sleeps etc. Just as the pot in which asafoetida or onion is kept emits a certain amount of smell even when it is cleaned several times, so also a small trace of ignorance still remains in the mind (Antahkarana) of a Jnani even. That is the reason why he eats and drinks. This is called Lesha-Avidya.

A Jnani gets anything he likes through the power of his Sat-Sankalpa. A Jnani wills and everything comes into being. A Jnani has tremendous power.

A Jnani may or may not exhibit his Siddhis. That is a different question; but he has immense powers. Knowledge and power are inseparable. Power co-exists with knowledge. Brahman is the storehouse for knowledge and power.

When one gets Jnana all Karmas are destroyed. There is no Prarabdha Karma for a Jnani.

A Jnani has no identification with the physical body. It is

 for him like a cast-off slough. He always identifies himself with Para-Brahman. In the vision of a Jnani, there is no body for him. It is all Self only.

Some people believe that Videha-Mukti comes in when the Jnani throws off his physical body. This is a mistake. Raja Janaka was called, Janaka the Videha (body-less). He enjoyed Videha-Mukti while he was living. A Jnani gets Videha-Mukti when he is still keeping his physical sheath. Svaroopanasa of the mind (annihilation of mind with form) comes in, in Videha-Mukti. There is destruction of mind without form (Aroopanasa) in Jivanmukti. There is greater annihilation of Sattvic ego in Videha-Mukti than in Jivanmukti. If a Jnani has completely lost his body consciousness, he will leave the body within fourteen days.

The chief marks (Lingas) of a Jivanmukta are knowledge of the past, present and future, absolute fearlessness, absolute desirelessness, absolute painlessness, equal vision, balanced mind, freedom from exhilaration and depression etc.

He has perfect contentment, unruffled peace of mind, deep abiding joy and bliss, possession of supersensual spiritual knowledge and ability to clear any kind of doubts of aspirants. Doubts vanish when one remains in his company. His heart is always full of bliss.

For the Jivanmukta who is resting peacefully in the non-dual, immortal blissful Atman, where is the body, where is the world, where is gain or loss, where is pleasure or pain, and where is, 'I' or 'Mine'?

The Jivanmukta loses nothing while sleeping and gains nothing while working. He has renounced both good and evil, success and failure, victory and defeat, gain and loss.

He is not affected in the least by gain or loss. Although he works, he really does not work. Although he sees the world, he does not really see. His vision is entirely different. He views the

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whole world within himself. There is nothing outside him. He does not care even for the wants of the body. He is not afraid of death. He has no longing to live also. Maya or Prakriti is his obedient and sweet nurse. She attends upon him carefully. Bodily wants come by themselves. Prakriti arranges everything for him before hand. This is her lookout.

Where is the actor? Where is the enjoyer of fruit of action? Where is the rising of thought of action in a Jivanmukta who has lost all ideas of agency, 'I-ness', 'mine-ness', fruit of actions, etc.? The force of Subha Vasanas, the residue of Sattva simply moves his body mechanically and the work is done in a playful manner by the liberated sage. While working he has not lost his Brahmic Consciousness even for a second. He is settled always in the Chaitanya Svaroopo or pure consciousness.

The sage in whom the clinging to sensual life and thirst for sensual enjoyment have vanished through knowledge of Svaroopo is the mighty potentate of this whole world. His joy knows no bounds. He must be adored as visible Brahman on earth.

The sage who is resting in his own Svaroopo, sports in Atman, ever delights in Atman, looks upon all with equal vision, plays like a child and roams about as nature made him.

The sage is not affected by the pairs of opposites. He is firmly established in Brahman. He does not receive anything from others. He eats the food that is obtained without asking, in the palm as vessel, in order to protect the body. He keeps equanimity of mind whether the object is gained or not. He does not possess anything of his own. He is always centred in Atma-Nishtha. He has no settled place of residence. He sometimes stays either in desolate house or at the foot of trees or in a temple or cave or on the banks of a river.

He has not got anything dear to him. He sleeps where the Sun sets. He conducts himself in such a manner as not to be known to others. He is not glad of anything. He sees Brahman in

and out, everywhere. He preserves silence. He possesses the inexhaustible wealth of Vairagya. He feels within himself that there is none other than the Self. He sees Brahman everywhere. He regards equally without hate, a Brahmana, a cow, a dog, a horse and a Chandala. He does not look back with pleasure upon past enjoyments. He does not rejoice in the sensual objects in the present. The sage whether pushed, disregarded, slighted, beaten, hindered or burnt or having urine and faeces thrown upon him by vicious persons or afflicted in various other ways, keeps balance of mind and always thinks well of them.

A liberated sage is ever cool and calm. He lives as if he were without body. He never loses in the least his equanimity of temper even when he is persecuted. Complacently he sits and complacently he sleeps. He is happy at all times and in all conditions.

Raja Janaka was called the Videha as he was identifying himself with the all-pervading pure consciousness. Mansoor was rejoicing when he was skinned out, as he was above body consciousness. What language can describe that, which he, who has found his satisfaction in his own Self, who is free from all desires, whose trouble has disappeared, feels inside himself.

The liberated sage has become Brahman. He has attained supreme quiescence. Nothing can disturb him. He is ever happy. He is of the nature of Brahmic bliss. He is a great Mauni. He remains in Chinmatra alone. He is not afraid of anything in this world. He always remains at ease in the pleasure garden of his own Atman. He finds bliss in himself. His bliss is beyond the scope of speech and mind. He drinks the nectar of Immortality. He tastes the juice of the nectar of Brahman. He is immersed in the ocean of Brahmic joy. He has mounted the car of Brahmic bliss. He is the monarch of the kingdom of the Self.

The sage feels: "Everything being consciousness alone, there is no fault in anything. Everything being the nature of Sat alone, is Satchidananda only. Brahman alone is everything and

there is nothing else." So he keeps his balance of mind always. He is not affected by reproach, censure, scolding, ridicule and persecution. The glory of a liberated sage is ineffable. His joy is indescribable. His strength of will is inexpressible. His condition is inexplicable. His knowledge is inexplorable. His Advaita-Nishta is incomprehensible.

The Jivanmukta, though in sound sleep, does not sleep; though dreaming, he does not dream; though awake, he is really not awake. He is always resting in his own Svaroop. His state is indescribable.

Where is far or near, inside or outside, gross or subtle, death or life, space or time, past, present or future, good or evil, pleasure or pain, great or small, high or low, for that Sage who eternally abides in his own glory.

A Jivanmukta feels the sense of fullness. He says: 'I am an Apta-Kama. All desires are satisfied now. I am a Krita-Kritya. I have done all actions. I have obtained everything (Prapti-Prapyam). I have nothing more to learn.'

There are four types of Jnanis, viz., Brahmavit, Brahmavit-Varan, Brahmavit-Varian, and Brahmavit-Varishtan, according to the degree of Sattvic ego present in the Jivanmukta. Brahmavit is one who is in the fourth Bhumika (Sattvapatti). Brahmavit-Varan is in the fifth Bhumika (Asam Sakti). Brahmavit-Varian is in the sixth Bhumika (Padartha Bhavana). Brahmavit-Varishtan is in the seventh Bhumika (Turiya). Brahmavit-Varishtan is always absorbed in Samadhi. He has to be fed forcibly. He is a Videhamukta. He will not be able to do any activity for Loka Sangraha (well being of the world). Jada Bharatha late Mauni Swami of Kumbhakonam, late Akalkot Swami (Maharashtra) were all Brahma-Varishtas. They had no body consciousness. A Vit or a Varan has very slight consciousness of the body in the form of a mental-retentum or Samskara. A Vit and a Varan can work in the world.

There is a Svaroopanasa of mind in Jivanmuktas.

Absence of anger, dispassion, mastery over Indriyas, tranquility, forgiveness, cosmic love, non-covetousness, generosity, fearlessness, absence of pride, are the ten characteristics of a Jivanmukta.

He has Para Vairagya or supreme dispassion as he is enjoying the supreme bliss of the self. He has perfect control over the senses. It is Paramavasyam of the Indriyas. There is not the least fear now of the hissing of the Indriyas. On account of Mithya Drishti the Indriyas do not move towards objects.

He gives everything to everybody. He shares whatever he has, physical, mental, moral or spiritual with others. He elevates and guides the aspirants. He protects those who surrender themselves at his feet.

Jnana-Raksha, Tapas, Sarva-Samvardhana, Duhkha-Kshaya, Sukha-Avirbhava, are the five benefits that are derived by a Jivanmukta.

A Jivanmukta never thinks of the past. He has no thought of the tomorrow. He looks with indifference upon the present. He is beyond time and space now. He lives in Eternity now. He has conquered death.

A liberated sage has no thought for the 'morrow'. Why should he plan when he is resting peacefully in the blissful Self? He has neither wants nor desires, and neither anxieties nor cares. He is ever happy. He is beyond time now. For a Jivanmukta the past and future are blended in the present. Everything is 'Now'. Everything is 'Here'. He has transcended time and space.

A Jivanmukta has no affinities for objects. He enjoys unconditioned bliss. He has no other thought than Brahman. He is free from egoism, passion, and anger. He Cognises, 'I am Brahman alone. I am Chit alone.'

The Jivanmukta who has realised the mystery of mysteries, and has risen to the state of unending and perfect

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bliss, moves about in the midst of crowd unconcerned, radiating bliss and higher knowledge.

He is clothed in old and worn. He walks in a path which is free from religious merit or sin. He lives in the temple of absolute emptiness. He is free from all the taints and modifications of Maya.

He has no ideal, neither strives he after the attainment of an ideal. Having lost his identity in Brahman, free from the limitations of Maya, free also from the perfection of Yoga, thus walketh the Avadhuta (Jivanmukta). He has no concern with any object or person. It can be said about him that he is purity absolute and is far above the clouds of Maya and ignorance. He may be compared to immeasurable space. He is eternity. In him is neither purity nor impurity. Having given up all the presence of the thinking principle, he is in his normal state of indescribable bliss.

The Jivanmukta is not concerned with the things of the world, because the natural bliss of Self-realisation leaves him no moment of his own. Death and birth have no meaning for him; he meditates not, neither does he worship.

CHARACTERISTICS OF A JIVANMUKTA

I

When a Jivanmukta completely casts off all the desires of the mind and is satisfied in the Self by the Self then he is said to be of steady wisdom.

He whose mind is not shaken by adversity, who does not hanker after pleasures, who is free from attachment, fear and anger is called a sage of steady wisdom.

He who is everywhere without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his wisdom is fixed.

When like the tortoise which withdraws on all sides its

limbs, he withdraws his senses from the sense-object, then his wisdom becomes steady.

The objects of the senses turn away from the abstinent man leaving the longing (behind); but his longing also turns away on seeing the Supreme.

Having restrained the senses he sits steadfast, intent on Supreme his wisdom is steady whose senses are under control.

The self-controlled man, moving among objects with senses under restraint and free from attraction and repulsion attains peace.

In that peace all pains are destroyed, for the intellect of the tranquil-minded soon becomes steady.

His knowledge is steady whose senses are completely restrained from sense-objects.

That which is night to all beings, in that he (Jivanmukta) wakes, where all beings are awake, that is the night for him.

He attains peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved, but not the desirer of desires.

The Jivanmukta attains peace who abandoning all desires moves about without longing, without the sense of mind and without egoism.

Being established, even at the end of life, one attains to oneness with Brahman.

He who hates no creature, who is friendly and compassionate to all who is free from attachment and egoism, balanced in pleasure and pain and forgiving.

He who is ever content, steady in meditation, self-controlled possessed of firm conviction, with mind and intellect dedicated to the Supreme, is Jivanmukta.

He by whom the world is not agitated (afflicted) and who

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cannot be agitated by the world, who is free from joy, envy, fear and anxiety is Jivanmukta.

He who is free from wants, pure, expert, unconcerned, untroubled, renouncing all undertakings or commencements—he who is (thus) devoted to the Supreme is Jivanmukta.

He who neither rejoices nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, is Jivanmukta.

He who is the same to foe and friend, and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment, is Jivanmukta.

To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion—he is Jivanmukta.

Light, activity and delusion, when present, he hates not, nor longs for them when absent.

He who seated like one unconcerned, is moved not by the Gunas, who knowing that the Gunas operate, is Self-centred and moves not.

Alike in pleasure and pain, who dwells in the Self, to whom a clod of earth and stone and gold are alike, to whom the dears and undears are all alike, firm, the same in censure and praise, the same in honour and dishonour, the same to friend and foe, abandoning all undertakings,—he is said to have crossed beyond the Gunas.

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service of the teacher, purity, steadfastness, self control;

Indifference to the objects of the senses, and also absence of egoism perception (or reflection on) of evil in birth, death, old age, sickness and pain;

Non-attachment, non-identification of Self with son, wife,

home and the rest, and constant even-mindedness on the attainment of the desirable and the undesirable;

Unswerving devotion to the Supreme by the Yoga of non-separation, resort to solitary places, distaste for the society of men;

Constancy in Self-knowledge, perception of the end of true knowledge: this is declared to be knowledge of the Jivanmukta.

He who knows the Purusha and Prakriti together with the qualities, in whatever condition he may be, he is not born again.

He sees, who sees the Supreme Lord, existing equally in all beings the unperishing with in the perishing.

He who sees the same Lord everywhere equally dwelling, destroys not the Self by the Self, therefore, he goes to the highest goal.

He sees, who sees that all actions are performed by Prakriti alone, and that the Self is actionless.

When he (a man) sees the whole variety of beings as resting in the one, and spreading forth from That (one) alone, he then becomes Brahman.

He who by the eye of knowledge perceives the distinction between Kshetra and Kshetrajna and also the liberation from the Prakriti of being they go to the Supreme.

II

A Jivanmukta is one who has no separate will of his own. He merges his individuality in the supreme reality. He rests in his own blissful Atman.

A Jivanmukta or a sage of Self-realisation is not repelled by any repellent thing, nor he is attracted by the attractive objects of the world. An ignorant man cannot gauge the spiritual depth or measure of the spiritual height of a liberated sage. Only a spiritually evolved soul can understand or fathom

the spiritual depth of him. He sees the one principle of life animating and vibrant in every atom. He perceives the in-dwelling non-dual Atman in all.

The liberated-in-life or Jivanmukta considers everybody's happiness as his own, as he sees the self-same Atman in all beings, in himself as well as in others. Similarly he feels everyman's misery and satisfaction as his own. He is one with all, and therefore he directs his thoughts and activities for the good and the happiness of all beings in the universe.

All cravings are annihilated in a Jivanmukta. He is free from anger, lust, greed, egoism and jealousy. Nothing he calls as his own. He is neither elated by success or gain, nor depressed by failure or loss. He speaks wisely and truthfully. Covetousness is far away from him, grief dares not approach him, nor can desire overcome him, the Brahma Jnani.

A Jivanmukta has no cravings for sensual pleasures, no attachment for things and beings of the world and is fully independent. He is a supreme monarch, Sva-svarat.

He who is free from avarice, deceit, conceit, misbehaviour, who is without desire for the future and who does not grieve for the past is a real sage. Recognise him as a man of knowledge who is not displeased with anything, who is devoid of the desire for pleasant things and who is calm under all conditions or circumstances.

A Jivanmukta understands the real purpose of this world, by the virtue of his becoming one with the Reality or Para-Brahman. His conviction and realisation is that Brahman or the Absolute alone is all that was, and all that will be; Brahman by knowing which one transcends death and attains immortality. The perception of the Reality and the feeling of the separateness which are due to Avidya, are absent in him. He is one who has cut the strong steel chain of Trishnas (cravings) that shackles the individuals with the sword of Knowledge. In him the multiplicity-consciousness is thoroughly annihilated.

As the term "Jivanmukta" indicates, a sage is one who has achieved liberation while living. That is the grand ideal which every one must aim at, and realise it in his own life.

May you all attain this grand goal of life and shine as Jivanmuktas, radiating joy and peace everywhere!

III

A Saint has no separate will of his own. He has merged his individuality in the Supreme Reality.

A Sage is not repelled by anything repellent, nor attracted by the attractive.

A Saint sees one life vibrant in every atom. He sees the indwelling Atman in all.

Everybody's happiness is his happiness. Everybody's misery is his misery. Everybody's satisfaction is his satisfaction. He is one with all.

He whose craving is annihilated is a calm Sage.

He who is free from anger, lust, greed, egoism and jealousy is indeed a Sage.

He who calls nothing in this world as his own, he who speaks wisely, he who is not elated by success or gain, he who is not depressed by failure or loss is a Sage.

He who is free from covetousness, who does not grieve over what is no more, who has overcome desire is a sage or Brahma Jnani.

He who does not crave for sensual pleasures, who has no attachment, who is independent is a Sage.

He who is free from avarice, deceit, conceit, misbehaviour, who is without desire for the future and who does not grieve for the past is a Sage.

He who is not displeased with anything, who has no desire

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 for pleasant things, who is calm under any condition or circumstance is a Sage.

NATURE OF A JIVANMUKTA

Let us imagine a person, who has realised this ideal state of life by treading patiently the practical path of Vedanta. We are not in a position to fathom his conditionless character, being tied down by the limitations imposed upon us by the forms of our intellect. But although a young bird which tries its wings cannot soar high like its parents, it can form a distant idea of the expansive sky in which its parents diligently roam. Thus, in the absence of our direct experience, we shall try to form an idea, however remote it may be, of the state of the released soul, by the help of our two wings, the Scriptures and Teacher.

There are only two possible alternatives; either he becomes totally absorbed in Brahman, unconscious of his individuality, or becomes one with God—Qualified Brahman—and attains Omniscience, Omnipotence, etc. It should be borne in mind, however, that in the second alternative the released soul, though possessed of all divine powers, is not unconscious of his essential oneness with pure Brahman.

In the fourth chapter of Brahma Sutras, too, the nature of the released soul is inquired unto. Jaimini maintains that the soul attains complete identity with the Supreme Being, and hence partakes of all divine attributes such as freedom from (1) sins, (2) old age (3) death, (4) sorrow, (5) hunger, (6) thirst, (7) Satkama, unfulfilled desire, (8) Sat Sankalpa, instantaneous fulfilment of the Sankalpa. Audulomi, on the contrary, holds that the soul whose essential nature is Sat-Chit-Ananda becomes totally absorbed in pure intelligence devoid of all dualistic conceptions. The final and correct view, then, is a compromise between the preceding two views. Both the antecedent views are correct inasmuch as the released soul being conscious of his essential nature is one with pure

Brahman, and being absorbed primarily in the qualified Brahman is possessed of all divine powers. This compromise is endorsed by Badarayana with his own name. Sankara too agrees with the Sutrakaras, for he has not advanced a single objection against the doctrine of Badarayana. Bhamati and other commentaries explain the Bhashya thereon in the same spirit, without a note of dissent.

For him who knows the identity of Jiva and Brahman, there is no migration, nor even liberation for he is already liberated; the continued existence of the world and of his own body appears to him only as an illusion, the appearance of which he cannot remove, but, which cannot further deceive him, till the time when, after the decease of the body, he wanders not forth, but remains where he is and what he is and eternally was, the first principle of all things, the original eternal, pure, free Brahman.

JIVANMUKTA: HIS BEHAVIOUR

A Jivanmukta who has reached the imperishable Turiya state can never be affected by the pairs of opposites. He always rests in his own Sat-Chit Ananda Svaroop. He roams about happily.

A Jivanmukta realises that he is beyond the three bodies and five Koshas, he is the witness of the three states, he is pure consciousness.

For a liberated Jivanmukta who has realised that all beings are the Self, there is neither delusion nor grief, as there is no second for him.

The Jivanmukta, who has destroyed all his desires and egoism, who is always calm and serene, equanimous, who does not see any distinction of form, and who has freed himself from delusion or ignorance, shines brilliantly.

The Jivanmukta rests with an unshaken mind in the

 All-blissful Brahman. He is free from all the modifications of the mind. His heart is pure like the Himalayan snow or the crystal. He is free from the distinctions—I, He, Thou.

The Jivanmukta, the prince of ascetics, who has conquered the enemy—ignorance, who has known the secret of true bliss, uses the palms of his hands as his bowl and sleeps blissfully under the foot of a tree.

The Jivanmukta does not care for public criticism. He keeps a cool mind even when he is assaulted. He blesses those who persecute him. He beholds only his own Self everywhere.

The Jivanmukta whose mind neither sinks nor floats amidst the pains and pleasures is indeed a great hero. He has rendered his mind completely quiescent by identifying himself with Brahman.

The Jivanmukta has a consciousness of the body in the form of a Samskara.

THE SIGNS OF A JIVANMUKTA

“With the development of Jnana, even showers of arrows discharged at him will be (to him) like those of soft lily flowers; a bed of flames will resemble to him a soft cushioned bed redolent of rose water besprinkled in it; and the chopping off of his head will be like Sushupti (the dreamless sleeping state) wherein happiness is enjoyed. The ripping open of his stomach will be like the application of sandal over his body, and the piercing in his breast of straight pointed innumerable lancets will be like cool water sprinkled from a pump in the long summer season” (Yoga-Vasishtha).

The mere study of books on Jnana, like Vichara Sagara, Upanishads, Brahma Sutras, etc., by persons of petty intelligence will never bring upon them the Jivanmukti state. On the other hand, it will breed Ajnana in their minds. How many persons of such crammed knowledge do we see nowadays

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passing off for veritable Jivanmukti? An occasional pin prick will upset their mental equilibrium and force them to run to the nearest surgeon to avoid blood poisoning. How difficult is the Jivanmukti State to be achieved in the light of the characteristics quoted above! Knowledge of Sastras, immense wealth to feast upon, a vast following of Sashtangis, an artificial style at every moment, feigned humility these do not go to make a Jivanmukta. That immaculate and supreme state can be achieved only through rigorous discipline, fearlessness, removal of impurity and tossing of mind by selfless service and Upasana respectively, acquisition of the four means, and constant protracted and deep meditation.

MIND IN A JIVANMUKTA

In those that have cognised their Self the pure Vasanas with which they perform Karmas will not entail them rebirths. The mind of such a Jivanmukta is called Sattvic, but a mind without Jnana is generally termed Manas. The mind of a Jivanmukta is Sattva itself, while persons without Jnana will follow the path chalked out by their minds.

Like flowers and fruits latent in a seed, a residue of Sattva, the cause of intelligence, rests always in the heart. Even in the case of a Jivanmukta, though the instinctive mind is destroyed, the Sattvic mind does not perish. How will he be able to do Vyavahara (worldly dealings) without an instrument, *viz.*, the mind? Without being affected by the pleasure or pains of enjoyments, though moving in them, his mind will become inured to them.

In a Jivanmukta the instinctive mind with low desires has perished. But the spiritual, Sattvic form remains. Note the characteristics of such a mind. There will be no anger, desire etc. There will not arise any evil impulse of Kama in such a mind. It will be quite unruffled and ever balanced. The Vasanas will have vanished. Through internal contentment and freedom

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 from pains there will arise in the Jivanmukta an equanimity of mind in all circumstances and at all places. Even when pains and the rest attaching themselves to his body exhibit themselves on his face, his mind never writhes under them or their antithesis.

The mind of the Jivanmukta cannot be termed as a mind, but only Tattva (Reality). That which gets differentiated through diverse objects is the mind. The mind of Jivanmukta on the other hand, becomes stainless, like copper transmuted into gold by alchemic process.

A Jivanmukta identifies himself with all-pervading Brahman and uses his mind and body as his instruments for the service of mankind.

It is perfectly balanced under all circumstances. There is not the least longing for objects. His mind is always cool and unaffected by the Dvandvas (pairs of opposites). His mind is free from Harsha and Soka (elation and depression). It is neither elated by enjoyment nor depressed by sorrow and grief. It is free from impure Vasanas. His mind is above worldly things.

A Jivanmukta though he has infinite powers, cannot express all his Siddhis through his finite mind.

An occultist learns through self-control and discipline to work on two planes at one, that is to be partly out of his body at the same time when he is working on the physical plane; so that while he is writing or speaking he may be doing other things with his astral body. When such is the case with an occultist, little need be said of a full-blown Jivanmukta who is resting on his own Svaroop. He fixes himself on Brahman and uses his mind and the body as his instruments when he is doing Vyavahara. He has dual consciousness. He has consciousness of the Brahman as well as consciousness of the world. He sees the world as a dream within himself.

A Jivanmukta is always in Samadhi. There is no 'in

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Samadhi' and 'out of Samadhi' for a Jivanmukta like that of a Raja Yogi.

POWERS OF A JIVANMUKTA

He may show some Siddhis, just to convince a proper Adhikari or spiritual aspirant, just as Chudalai did before her husband Sikhidvaja. She stood several feet above the ground. Sikhidvaja took her who was in the (Jivanmukta) form of Kumbha Muni as his Guru. Sometimes he either takes the Prarabdha of others on himself or temporarily relieves their suffering or shifts the effects of Karma either to some later period of life or to next life even. A Jivanmukta may not have Anima-Mahima Siddhis, but if he likes, he can have them also by the application of his will on the physical Adhara and by having recourse to certain *modus operandi*. He will bring down the Super-mental realisation to physical consciousness and material being. He generally does not care for Siddhis. He likes to be immersed always in Brahmic-Consciousness.

THE ENLIGHTENED ONE

The true greatness of a realised Jivanmukta is indescribable. His eyes are serene and steady, his actions perfect and holy, his speech sweet and short, inspiring and impressive. His gait is magnificent, his touch purifying; his looks are merciful, gestures illuminating. He is omniscient; he has intuitive transcendental knowledge and clear insight into the very heart of all things and beings. You will experience a deep sense of peace and harmony, great elevation and inspiration, in his presence.

A realised Jivanmukta is liberated while living on earth. He is a great spiritual hero, an enlightened Jivanmukta, a power house of divine energy. He looks on all with great love and compassion. Just as the man who wears green spectacles sees green objects everywhere, so also a realised Jivanmukta sees

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the all-luminous Consciousness everywhere. He actually feels that all is himself only. He has cosmic vision and cosmic feelings.

The Jivanmukta is not swayed by the blind forces of attraction and repulsion. He is not affected by the blind forces of attraction and repulsion. He is not affected by the dual throng. For him there is no distinction between a rogue and saint. He beholds the One Reality of God everywhere and in all beings and things.

He has not a bit of selfish interest in him and is absolutely free from worries, and anxieties. He is ever cheerful and peaceful. His higher excellences have been perfectly unfolded; all divine attributes are fully awakened in him. Every one of his weaknesses and limitations is burnt in toto. He radiates peace and joy everywhere.

He has cut off all bonds. He is ever free. He is one with the Supreme. He abides in his Sat-Chit-Ananda Svaroop state. He has no identification with his body, mind and senses. He has supreme knowledge of Brahman. He is beyond Gunas and Dvandvas. He is a witness. He is not doer or enjoyer. He beholds the world like one dreams. He may be absorbed in Samadhi or he may work when there is a Divine Call for the same.

His magnanimous vision is beyond description. His work is like the play of a child. He is like the spectator of a dream. He is unconcerned like the sky. His mind is not perturbed by pleasant and unpleasant things. He keeps an even outlook amidst changes.

His mark or characteristic is an internal mental state. It cannot be perceived or detected by others. The Lord uses him for His Divine work.

The Jivanmukta identifies himself with the All-pervading

Brahman and uses his Sattvic mind and body for Vyavahara. He is possessed of all Divine Powers.

THE AROMA OF A LIBERATED SAGE

The sage is released from bondage. He shines with Knowledge of Brahman. He is ever blissful.

The Sage has crossed Maya. He has abandoned his lower nature. He has realised true Satchidananda nature. So he swims in the ocean of Bliss. He floats in the sea of joy.

The great, illumined sage has burnt his egoism, Vasanas and cravings. He sports in his own Atman. He has supreme satisfaction.

The actions of the mind, good or evil, the actions of the speech, good or evil, the actions of the body, good or evil, do not touch the sage.

The sage, knowing that the entire universe is unsubstantial and is only a product of Maya, roots out all desires, egoism, pride, self-love and envy, and roams about happily.

The sage catches the fickle deer of his mind in the snare of enquiry, and rests blissfully in his own Atman.

For a sage the shoulder is his pillow, the sky is his covering, the earth his bed, renunciation his wife, and peace his son.

The sage is established in the supreme state. There is neither distance nor proximity, there is neither grossness nor subtlety, there is neither external nor internal for him.

The sage works without effort, without agency, without egoism, attachment and desire. Like a child his conduct is neither good nor evil.

A sage sleeps not in the sleeping state; he dreams not in the dreaming state; he wakes not in the waking state. He ever rests in Bliss Consciousness, his own Svaroop.

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He whose mind is not affected by exultation, fear, anger or pain which arise in him through his previous destiny is a Jivanmukta or liberated Sage.

He who is ever in a dreamy state of a abstraction with a mind rendered, while performing actions, as quiescence as in deep sleep is a Jivanmukta or Liberated Sage.

A Sage finds his whole being saturated with the bliss, peace and joy he has felt.

The blissful experience of Samadhi or Superconscious State has become a lasting possession in a Sage. It alters his whole attitude to life.

A Sage is pure. He has overcome his senses and his personal Self. He has realised his highest Self as the Self of all. He lives for the welfare of all the beings.

A sage has no sense of separateness. He has controlled his mind and senses. He seeks only the welfare of all.

A sage is one with the Eternal. He feels no desire and no regret. He regards all beings equally. He enjoys the Supreme Bliss of Brahman.

A sage sees the supreme Atman in all beings. He beholds the imperishable amidst the perishable.

A sage has controlled his senses and mind. He views all conditions of life with the same eye. He works for the welfare of all beings.

A Sage has no hatred for any creation. He is kind and compassionate. He is endowed with Supreme wisdom of Brahman or the Eternal.

A Sage has equal vision. He never thinks of nobility or lowliness. He is above love or hate. He never has actions to do or not to do.

He is a sage, who is perfect in knowledge, who calls

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nothing his own, who is free from the love of the world, who is free from passion, hatred and egoism.

He is a sage, who is free from all longings and greed, who is free from doubts and attachments, who is above good and evil and who finds no fault with other beings.

He is a sage, who sleeps on the natural earth, who makes his arm as pillow, who is endowed with serenity, equal vision, balanced mind and who has knowledge of the Atman.

The world has disappeared for a sage. He works for the welfare of the world but gathers no fresh Karma.

A sage has realised the mirage of the world. He is no longer deluded by it.

The world may come back again to a sage, but no more as the same world of pain, sorrow, and misery.

A sage sees the whole world within himself.

The sage lives for ever. He has attained life everlasting. Cravings torture him not. Sins stain him not. Birth and death touch him not. Pains and tribulations torment him not.

A liberated sage is an ocean of mercy. He is a great spiritual hero. He has no identification with the body and senses. He has no idea 'I am the doer'.

He whose mind is ever tranquil whether at the approach of a great calamity or great rejoicing or even at the moment of death, is verily a liberated sage.

A Jivanmukta is a liberated sage. He has realised while living. He lives in the world but he is not of the world. He always rejoices in the eternal bliss of the Supreme Self.

Jivanmuktas or the liberated sages are ever ready to help those who are still climbing to reach the peak of wisdom. This is their work in this world. It is the duty of the aspirants to seek their aid and have a receptive attitude.

He feels that he is an instrument of all-pervading,

all-knowing, omnipotent Lord, meant for the fulfilment of His will in the world of Maya. All his actions are burnt up in the fire of wisdom. They do not leave any impression in his pure and stainless mind.

Janaka said, "I have nothing and yet I live in great happiness. If the whole of Mithila burns in a conflagration nothing of mine will be burnt down." This is the experience of a sage.

The best of the ways is the divine path; the best of virtues is contentment; the best of friends is the Immortal friend, who dwells in the heart; the best of men is the sage who has attained Self-realisation.

Two people only are free from anxiety in this world: the child who knows nothing and the sage who has attained Self-realisation.

The greater the knowledge, the greater the love. A sage only will serve more, as he knows that every being is his own Self.

The acts of a sage are not easily understood. A sage only can know the heart of another sage and his actions. Just as the Himalaya stands unmoved by storms, so the sage stands unmoved by praise or censure, respect or disrespect, gain or loss, victory or defeat.

Ice may become very hot, the fire may become cold, the mountains may fly, but the heart of a sage will never change.

The sight of a sage is delightful. To live with him is always peaceful. To converse with him is blissful.

THE STATE OF A REALISED YOGI

A realised Yogi is liberated even while living on earth. He is a great spiritual hero, an enlightened sage, a power house of divine energy. He looks on all with great love and compassion. Just as the man who wears green spectacles sees green objects

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everywhere, so also a realised Yogi sees the all-pervading, self-luminous Consciousness everywhere. He actually feels that all is himself only, that snakes, scorpions, tigers, bears and lions are as much part of himself as his own eyes, nose, ears, hands and feet. He is one with the flower, ether, sun, ocean, mountain and sky. He has cosmic vision and cosmic feelings.

A Yogi, who has attained liberation even while living in this physical body, is not swayed by the blind forces of attraction and repulsion. He is not affected by the dual thing. For him there is no distinction between a rogue and a saint, gold and stone, honour and dishonour. He beholds the One Reality or God everywhere and in all things. He is bathed in the cool ambrosial nectar that dribbles from a contented heart and quiescent mind.

He has not a bit of selfish interest in him and is absolutely free from worries, difficulties, troubles, tribulations, sorrows and anxieties, under all circumstances. He is not a slave of his moods; he is ever cheerful and peaceful. His higher excellences have been perfectly unfolded; all divine attributes are fully awakened in him. Every one of his weaknesses and limitations is burnt in toto. He shines in his own pristine Glory, in his own essential Nature of Divine Consciousness. He radiates peace and joy everywhere.

The true greatness of a realised Yogi is indescribable. His eyes are serene and steady, his actions perfect and holy, his speech sweet and short, inspiring and impressive. His gait is magnanimous, his touch purifying; his looks are merciful, gestures illuminating. He is omniscient; he has intuitive transcendental knowledge and clear insight into the very heart of all things and beings. You will experience a deep sense of peace and harmony, great elevation and inspiration in his presence.

THE VALUE OF A JIVANMUKTA

A Jivanmukta is a sustainer of the world. He is a source of perpetual inspiration. He is an embodiment, through which divine grace is transmitted to the unregenerated men.

A Jivanmukta is the master-adept, or real hero who has achieved the impossible.

A Jivanmukta is the salt which preserves the society from decay and degeneration.

He is blessed who has the opportunity of serving the Jivanmukta and the Divine cause.

Satsanga with a Jivanmukta even for a minute is much better than rulership of a kingdom.

Have the company of Jivanmukta who will heal your sores, infuse new life into you, rejuvenate you and show you the way to Peace and Happiness.

Satsanga with Jivanmukta is the surest Viveka-inspiring agent.

A realised Jivanmukta is a fountain of delight, joy and illumination. Seek his company and evolve. Serve him with faith and devotion.

A Jivanmukta is torch-bearer of wisdom. He is the beacon-light or light house that guides humanity in the dark ocean of Samsara.

A Jivanmukta or a saint is the ultimate source of knowledge of the soul.

The Jivanmukta is a magnet. He is a centre of power, and wisdom.

God is great purifier. A Jivanmukta also is a great purifier.

It is extremely difficult to come in contact with a Jivanmukta and to be benefited by his company. It is through divine grace only one will get his Darshan and Satsanga. Divine grace works through Jivanmuktas.

The Yogi by the power of his light of knowledge becomes the conqueror of the five elements and the senses. He can command the nature. He can tame wild animals.

A real Yogi or sage welcomes action, performs it not as a slave of nature, environments or impulses, but as a free soul, firmly self-poised in the divine.

Like flowers that bloom to scent and purify the air around, great soul like Sadasiva Brahman, Yajnavalkya, spring up in the world to gladden men's heart and to lead them to immortality and perfection.

VISION OF A JIVANMUKTA

He who has realised the Paramartha Tattva (the real Atman) gives up form, caste, etc., and rests in his own Svaroop that is all-full, pure consciousness and bliss.

The distinction of knower, knowledge and knowable does not exist in the Supreme Atman. As it is pure consciousness and bliss it shines by itself Only.

The fire of knowledge that is caused by the constant churning of contemplation on the wood of Atman will totally burn away the fuel of ignorance.

The Jivanmukta who has direct knowledge of the Self sees all things by the eye of wisdom as existing in his own Self, and the one Self in all things.

All this universe is only Atman; there is nothing other than the Atman; he sees all things as his own Atman, just as one sees pots, etc., as mere clay.

EXPERIENCE OF A JIVANMUKTA

I am alone. I am ever free. I am taintless, spaceless, timeless. The world appears like a mirage within me.

I am infinite, imperishable, self-luminous, self-existent,

self-contained. I know neither pleasure, nor pain, neither joy nor sorrow, neither happiness nor misery.

I am beginningless. I am endless. I am decayless. I am birthless. I am deathless.

Never was I born. I am ever free. I am perfect. I am pure. I am independent.

I am tranquil. I am pure Knowledge transcending. I am above good and evil, virtue and vice.

I am one. I go nowhere. I come from nowhere. I abide in my Self. I pervade the entire universe. I am all-permeating and inter-penetrating.

I am Absolute. I am non-dual. I am pure Wisdom. I am pure Consciousness.

I am the limitless, infinite ocean of consciousness. The wind of mind produces the waves of the world.

I am Atman, impersonal and all-pervading. I am Atman, the Self of all beings. I am the Substratum, support, source for everything.

I am the nectar which is knowledge Absolute. I am beyond the reach of the mind, the intellect and the senses.

I am unattached (Asanga). I am not the doer (Akarta). I am not the agent. I am not the enjoyer (Abhokta). I am the silent Witness (Sakshi).

Free from subject and object am I Satchidananda Brahman am I.

The one, the taintless, transcendental Truth am I. Ever stable, peaceful, immovable, immutable, invulnerable, unperturbable, Truth am I.

In fact one in the seventh Bhumika does not know anything second to him and there is no question of the consciousness of lordship or power in him. But the one who is in the fourth, fifth or sixth state can exercise conscious power;

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 he has consciousness of an all-knowing and all-powerful personality; he can do anything and enjoy anything; he can also renounce everything and remain contented with himself. He is Mahakarta, a Mahabhokta and a Mahatyagi. The same distinction of the degrees of knowledge applies to the soul in Brahmaloka also.

The nectar of Immortality am I. The Immortality-giving knowledge am I. Ever blissful Siva am I.

I am the taintless Nirvana. I am Turiya, the fourth. I am Be-ness.

I am Freedom Absolute. I am supreme Peace Transcendental. I am supreme Silence Stupendous.

There is neither space nor time in me. I am Infinity. I am Eternity.

THE JIVANMUKTA OF COSMIC CONSCIOUSNESS

The state of Cosmic Consciousness is beyond description. It induces awe, supreme joy and unalloyed felicity. This state of cosmic consciousness is bellow the absolute consciousness (Nirguna-Brahmic consciousness) where in the seer, sight the things seen or the knower, knowable and knowledge, or the subject and object becomes one. In cosmic consciousness there is yet the seer and the seen.

Cosmic consciousness is perfect awareness of the oneness of life. The Jivanmukta feels that the universe is filled with one life, that there is no such thing as blind force or dead matter and that all is alive, vibrating and intelligent. He experiences a sense of universality, a consciousness of Eternal life. He who has cosmic consciousness feels that the universe is all his. He is one with the Supreme Lord, with the Universal knowledge and Life. He gets the eye Celestial and experiences bliss beyond understanding and description

A Jivanmukta of cosmic consciousness develops the

cosmic sense and has universal understanding. He is conscious of being in the immediate presence of the Supreme. During illumination the flood-gate of joy breaks and he realises that the deep, everlasting foundation of joy exists in every heart, that the immortal life underlies all beings, that this eternal, all-embracing, all-inclusive love envelopes, supports and guides every particle, every atom of creation. Sin, sorrow, death are now but words for him without meaning. He feels the elixir of life the nectar of immortality flowing in his veins. His face shines with a radiant light. His eyes are lustrous. They are pools of joy and bliss. He feels that the entire world is bathed in sea of satisfying love, which is the very essence of life. He feels that the whole world is his body, that all hands and all feet are his chair, table, tree, have cosmic significance. He could never feel strange or alien to any place.

DOES A JIVANMUKTA EXPERIENCE DREAMING STATE?

Question: Swamiji, is it a fact that a Jivanmukta or a man of Self-realisation has no dreaming experience at all?

Answer: No, it is not true. He too, in common with other individuals who lack real knowledge of the Self, experiences the states of wakefulness, dream and deep-sleep and in addition he experiences the fourth transcendental state of Turiya. Avidya-Lesha (an insignificant portion of Nescience) is responsible for his continuing to live in the physical body and for having the three states of waking, etc. But there is a definite difference between the experience of a Liberated Saint and that of an ignorant Jiva. In both the states of waking and dreaming, a man of knowledge considers the external world and its objects unreal, as a mere appearances caused by Avidya. The entire world is superimposed on the Atman or Brahman which is its substratum. He identifies himself as the unchanging witness, Asanga or unattached and independent. He has the realisation

that he is not the perishable body, but the pure Atman beyond all blemish.

The dreaming state is not denied to a Jivanmukta. He does have it. But even in that state he is not ignorant of his real nature, even as he is not in waking state. It is thus possible that a liberated sage might dream as engaging himself in meditation, talking to his disciples and instructing them, or in such simple acts as eating, drinking, walking and the like.

Moreover, when we admit Jagrata-avastha to a Jivanmukta, there is no reason why we should deny other states to him. The treatises on Vedanta like Panchadasi endorse the view that as long as a man of knowledge lives in this world by the force of Prarabdha (or Avidya Lesha), he goes through all these states.

It is also to be remembered that from the viewpoint of a Sage even the waking state is a dream; by which is meant that it is a relative state of experience devoid of real self-existing character. To his consciousness the Seer alone is really self-existent and the seen or the external universe is but a passing phase, to be totally negated on the exhaustion of Prarabdha.

Section Two

THE JIVANMUKTA GITA IN POEMS

WHAT IS JIVANMUKTI?

To give up the illusory names and forms,
And to rest in the nameless, formless Absolute is Jivanmukti.
To abandon attachment to names and forms,
And to get attached to Brahman is Jivanmukti.
To kill egoism, the root of mundane life,
And to merge in the egoless Atman is Jivanmukti.
To destroy ignorance, cravings, likes and dislikes,
And to rest peacefully in the Soul of souls is Jivanmukti.
To give up the vision of plurality,
And to behold unity of Self is Jivanmukti.
To slay lust, anger and greed,
And to wear the orange robe of wisdom is Jivanmukti.
To slay the idea of separateness and differences,
And to drink the Advaita nectar from the Kamandalu is
Jivanmukti.

WHO IS A JIVANMUKTA?

He is the Father and Mother of this world.
He is King of kings, Emperor of emperors.
He is the Supreme Guru of Gurus.
He is an embodiment of nectar and bliss,
Wisdom, love, generosity and divine virtues.
He is an object of reverence and worship for all.
All place their heads at his feet.
All come to him for advice in distress.

He is a Cosmic benefactor and friend;
 And so he has neither body-guards nor pilot cars.
 He moves very freely in all streets and lanes.
 He is councillor to Ministers and Dictators.
 He is Manu, the framer of laws.
 He is Jagat Guru and Adhyatmic Hero.
 He comforts, serves and guides all.
 He is the supreme wealth of a nation or world.
 He is the dispeller of ignorance.
 He is a beacon-light in the stormy sea of this Samsara.
 He prevents many ship wrecks in the lives of
 many human beings.

He makes others like himself.
 He raises others to the state of Divinity.
 He is Brahman Himself.
 All Devas pay homage to him.
 Adoration and salutation to Jivanmuktas
 Who are veritable Gods on this earth.

JIVANMUKTA IS A REAL VEDANTIN

He is a real Vedantin,
 He is full of wisdom,
 He is silent and peaceful,
 He is radiant and joyful.
 He never asks anything,
 He gives and gives.
 He transforms others,
 He elevates and inspires,
 He is a veritable God on the earth.
 He is humble and simple,
 In his mere presence,
 All doubts are cleared.
 He is free from egoism,
 He teaches through silence,

JIVANMUKTA'S INFLUENCE

If one attains Jivanmukti or Absolution,
His wife and mother become males in the next birth.
His bad deeds of Prarabdha are taken
By those who vilify him.
His good deeds of Prarabdha are taken
By those who serve and praise him.
This is vicarious enjoyment of Prarabdha—
Suffering in place of or for the sake of another.

A KING AND A JIVANMUKTA

Suppose there is a king,
Who has sway over the whole world,
Who has perfect health, strength,
Beauty, valour, power, etc.,
He will enjoy greatest happiness,
Because he has no wants,
He possesses everything,
There is absence of desire in him,
The absence of desire gives him greatest happiness.
A Jivanmukta does not possess anything,
He has no treasure, no army,
No ministers, no attendants;
But he enjoys the supreme bliss of Atman;
Because there is absence of desire in him,
There is no necessity for anything.
He rests in the all-full, self-contained Self.
The happiness of the king above described,
Is a mere drop when compared to the supreme bliss,
Enjoyed by the Jivanmukta.
It is desire, want, that cause pain,
Become desireless, rest in Atman and rejoice.

STATE OF A JIVANMUKTA

A Jivanmukta is ever inactive,
Though he works in the world:
Because he has no egoism and attachment.
He is free from the idea of agency,
Though he beholds duality.
He does not really see it:
Because he sees only Brahman or the Absolute.
He does not see anything,
In the waking state as in sound sleep.
In a Jivanmakta good desire persist,
As do his habits of eating, moving, etc.
He is indifferent to all good and evil.
He is not a slave to scriptural injunctions.
He is beyond all laws,
But he will not wantonly violate them.
His glory is indescribable.
His state is ineffable.
He is a great Glory.

A JIVANMUKTA IS NOT WHIMSICAL

A Jivanmukta is not a whimsical man.
He is not bound by the rules of Sastra or society,
And yet he will not deviate from Dharma;
All that he does will be in strict accordance,
With the scriptures of sacred books.
He spontaneously does only what is good.
An expert dancer never makes a false step,
So is a Jivanmukta when he works,
If a Knower of truth acts whimsically,
Where is the difference between a Jivanmukta,
And a strolling street dog which eats impure stuff?

VISION OF A JIVANMUKTA

A man who stands in water up to his neck
Has twofold experience:
His head is exposed to the sun:
He experiences both heat and cold,
Such is the experience of a Jivanmukta.
He has double consciousness.
He enjoys the bliss of Brahman,
He also has the experience of this world.
He is like a man who knows two languages.

JIVANMUKTA IS ONE WITH GOD

He who does not see
Anything in the waking state,
Even as in sound sleep,
Who, though seeking duality,
Does not see it at all,
Who, though engaged in work,
Is always inactive;
He, and none other,
Is truly a great Jivanmukta.
One who has forgotten
That he has known Brahman,
Is the knower of Brahman.
None else knows it.
One who meditates
Even in dream-state,
Is a Jivanmukta of the foremost
And the best variety.
The Jivanmukta does not see anything
But experiences The Immortal Essence.
The Jivanmukta is one with the Brahman.
He is Brahman verily.

JIVANMUKTA IS BRAHMAN HIMSELF

The Jivanmukta is liberated while living,
 He is a sage who is a Brahma Jnani.
 His Pranas do not depart elsewhere for transmigration.
 They are absorbed in Brahman,
 After the exhaustion of his Prarabdha,
 The results of past actions,
 That have already begun to bear fruit,
 He is freed from further births.
 Avidya with its effects and their impressions,
 Is destroyed.
 He has become one with the Supreme Self,
 He does not experience even the appearance of duality,
 He is Brahman himself,
 Brahmavit Brahmaiva Bhavati.

EXPERIENCE OF THE REALISED MAN IN SAMADHI

The intellect ceases functioning,
 The Prana does not operate,
 There is perfect silence,
 The Jivanmukta merges his mind in Brahman,
 He plunges himself in the ocean of bliss.
 There is no Samsara for him,
 He is freed from the pairs of opposites,
 All dualities, differences disappear,
 The Triputi or the triad vanishes,
 There is neither seen, nor seer nor sight.
 There is neither knowable, nor knower nor knowledge.
 It is all one homogeneous essence—Akhandā Ekarasa,
 It is all one mass of Bliss, consciousness,
 Ananda Chidghana.

A JIVANMUKTA AND A KING

A Jivanmukta is desireless,

And so he is ever happy.

A King possesses everything,

And so he is happy.

But the happiness of a Jivanmukta is infinite,

Because he lives in his own Atman,

The ocean of Brahmic Bliss.

A King is full of fears and worries.

He is afraid

That his enemies will conquer him one day,

And so he is restless and miserable.

Therefore, become a Jivanmukta through

renunciation and meditation.

A JIVANMUKTA'S FAMILY

Dhairya (courage) is his father,

Kshama (forgiveness) is his mother,

Santi (peace) is his wife,

Wisdom (Jnana) is his sister,

Self-control is his brother,

Satya is his cousin,

Ahimsa is his niece.

JIVANMUKTA'S FOOD AND DRINK

Earth is his bed,

Green grass is his mattress,

Shoulder is his pillow,

Quarters are his palace,

Sky is his canopy,

Amritam (nectar) is his drink,

Jnana (Wisdom) is his food.

JIVANMUKTA'S BLISS

The happiness of a liberated Jivanmukta,
Is not sensual pleasure.
It is Atmic Self-Bliss.
He enjoys the whole world simultaneously,
As the Self of all objects.
His happiness is not in time.
It is transcendental bliss.

JIVANMUKTA'S EXPERIENCE

Aham Visvam,
I am the Universe.
I have conquered the universe.
I am the Lord of the Universe.
The Universe is my body.
This the experience of a Jivanmukta.

WHOM SHOULD WE PRAISE?

It is not good,
To praise the wicked man.
When you do so,
You get a share of his wickedness,
And he takes away a share of your merit.
It is a sin,
Not to praise a great soul, or a Jivanmukta,
It is by glorifying him,
That you can open up your heart,
For the inflow of his grace,
That will purify you;
And though taking away your sins,
He shines all the more resplendent—
Your sins act only as ghee,
To his blazing fire of Divine Knowledge.
Jivanmuktas who are above good and bad,

Praise one and all:

They glorify the Self that dwells in all.

NATURE OF A JIVANMUKTA

A Brahma Jnani or a liberated Jivanmukta,

Need not be a genius.

He need not be an eloquent speaker,

Orator, lecturer or professor.

But he is calm, serene and tranquil.

He is taciturn and silent.

His silence is superior eloquence.

He has equanimity and balanced mind.

He has equal vision.

He has Samata and Samadrishti.

He is a Mauni, Maha Mauni and Muni.

He has divine wisdom and intuitive knowledge,

In his presence all doubts are cleared.

Glory to this exalted Jivanmukta.

JIVANMUKTAS

Blessed are those who rest,

In their own Satchidananda Svaroop.

Blessed are those who are desireless,

Egoless, angerless, and mineless.

Blessed are those who have equal vision,

Balanced mind, who are pure and perfect.

THE GLORY OF A JIVANMUKTA

Ganga can remove only sin.

Moon can remove only heat.

Kalpataru can remove only poverty.

But a Jivanmukta

Can remove, sin, Samsaric Taapa and poverty,

At one stroke.
His glory is ineffable.

THE JIVANMUKTA'S PRARABDHA

A boy lies on the surgeon's table,
His abdomen has been ripped open.
Those standing around are weeping in agony.
It is very painful to look at.
But the boy does not suffer pain.
He is under chloroform.
A Jivanmukta's Prarabdha is like this.
His body is subjected to various diseases.
Others see that his body has disease,
But he Jivanmukta is unperturbed.
He is ever calm, peaceful and blissful.
He has no attachment to the body.
He is in Sahaja-Samadhi.
That is why it is said
That Atma-Jnana destroys all Karmas.
Sanchita and Agami are actually destroyed;
Prarabdha loses its effect on the Jivanmukta.

DO NOT JUDGE A JIVANMUKTA

Only a Jivanmukta can know a Jivanmukta.
He will sometimes appear like a Sarvajna, all knower.
He will sometimes appear like an Ajna, ignorant man.
He knows when to act like a Brahmanishta,
And when to behave like a fool.
Do not Judge him.
If you approach him with the proper Bhava,
With faith, devotion and spiritual thirst,
He will impart the highest knowledge to you,
If you approach him with a bad motive,
He will behave like a madman.

And you will be deceived,
Great will be your loss then.

MY INEFFABLE STATE

I have come out
Of this cage of flesh.
I am resplendent.
My spiritual wealth is inexhaustible.
I am Immortal.
I am all-pervading bliss-consciousness.
I am Infinite, Eternal, Self-luminous.
All the Devatas adore me.
Veda is my breath.
This whole universe is my exhalation.
My state is ineffable.

STATE OF A JIVANMUKTA

A blind man pierced the pearl.
A fingerless man made the necklace.
A neckless man wore it.
A tongueless man praised him.
So is a Jivanmukta.
Though he walks, grasps and talks,
He has neither feet nor hands nor tongue.
He is mindless.
He does not do anything
Though he does actions;
Though he eats
He does not eat.
His state is indescribable.

THE BLISS OF THE SELF

Why do Upanishads say:
"The knower of the Self

Enjoys all pleasures, attains all desires?"

The Bliss of the Self

Is not something like the pleasure here.

Yet, the Upanishads use these expressions,

In order to tempt the aspirants.

"O man! who seeks pleasure here,

The Self is all-Bliss. Realise it."

When the aspirant approaches the Guru

And wants to be initiated,

The Guru will say: "All pleasures

Should be ruthlessly renounced.

Do not long for earth or heaven;

Shun even Brahma-hood.

Kill this little self, this little 'I';

Go beyond Kartritva and Bhoktritva.

You will become Immortal.

You will attain

Liberation from birth and death."

WHO IS A REAL JIVANMUKTA

He who rests in his own Svaroopā,

Who has destroyed ignorance,

Who is a Sakshi or witness

Of the three states, the three bodies,

The five sheaths and the world's phenomena,

Who has knowledge of Brahman,

Who is not moved by sorrow and afflictions,

Who has equal vision and balanced mind,

Who has no possession of any sort,

Who has renounced everything,

Who is Sarva Sanga Parityagi,

Is a real Jivanmukta;

Not he who has shaven his head,

Who is wearing matted locks
And orange-coloured robe.

IMITATION OF VIDEHAMUKTA

You have imitation silk.
You have imitation diamond.
Even so, you have imitation Videhamukta.
Or Pseudo Videhamukta.
This man also throws away all clothes.
Sometimes passes motion in his seat.
He is fed by others.
Who belong to the same gang of community.
They have got alternate duties.
Today Swami Ram will sit like Videhamukta.
Tomorrow the turn will come to Swami Shyam.
This is a very big company or big business.
The hot charcoal test,
And the Bitchu Katta butee test,
Will surely open the eyes,
Of these imitation Videhamuktas.
Some are not imitation Videha Muktas.
They are very good, sincere souls, indeed;
But they foolishly imagine,
That they have attained this Videhamukti stage,
By simply reading Yoga-Vasishtha,
And doing a little Sadhana,
And having a vision of colours and lights—
What is seen is not Atman.

PSEUDO JIVANMUKTA

Look! Mark and Watch!
There goes the Pseudo Jivanmukta.
He shaved his head,
He coloured himself the cloth.

He has no Guru,
 He has not initiation,
 He is a Svayamprakash Swami,
 He is a self-made Guru,
 He repeats Sivoham, Sivoham,
 When he sees the householders,
 Closes his eyes,
 And sits on Padmasan.
 He recites few sentences,
 From Vichara Sagar,
 And Panchadasi too;
 And calls himself a Bharati or Giri,
 Puri or Sarasvati.
 You can see him,
 In all Kumbha Melas,
 In all Bhandaras,
 He knows the dates of Bhandaras,
 Of all Mutts and Ashrams.
 This itself will help you,
 To discriminate,
 To know the real Jivanmukta,
 To be vigilant and careful.
 This is a world of three Gunas,
 There will be always pseudo Jivanmuktas,
 They exist,
 To glorify the real Jivanmukta.

A FALSE JIVANMUKTA

He keeps matted locks and a long beard.
 He carries a Yoga Danda and Kamandalu too.
 He utters "Sivoham" "Ram Ram".
 He wears a bundle of rosaries.
 He keeps a Gita and Ramayana with him.
 He sits erect with closed eyes.

He does not take food for days together.
 He is a hypocrite, he is a pseudo Jivanmukta.
 Beware friend, beware comrade.
 No Jivanmukta is he, no trace of God he bears.
 He would cut your throat.
 He is a scoundrel, he is a rogue.
 Dark hell waits him certainly.

SONG OF NECTAR

There is the drink
 For the Jivanmukta who rests in Samadhi.
 For him who has realised the Self,
 Who sees the world within himself
 How can there be desire?
 There is no bliss like that of the Soul,
 There is no light like that of the Self.

SONG OF A JIVANMUKTA

Raise the Brahmakara Vritti
 Rest in Sahaja Avastha
 Brahma Jnaname
 Glory
 Brahma Jnaname
 Enter the Samadhi through silent meditation
 And get established in Brahmic Consciousness.
 Param Shanti Nitya Tripti
 Supreme Peace Eternal satisfaction
 Moksha
 Sat Chit Ananda
 Destroy the Ahamta and Mamata
 Through Viveka and Vichara
 Become Chaitanya Svaroop

Splendour

Chaitanya Svaroop

Prepare the vessel through Nishkamya Karma Yoga
And take to the study of the Ten classical Upanishads
Then do Sravan, Manan, Nididhyasan

(Hearing, reflection, meditation)

Become Prajnana Ghana (embodiment of wisdom)

Atma

Ananda Ghana

Raise the Brahmakara Vritti.

SONG OF SOHAM

Soham Soham Soham, Soham Soham Soham Soham
Soham Soham Soham, Soham Soham Soham Soham

Do Japa of Soham Mantra

to get over body consciousness

to attain Brahmic consciousness

Repeat Soham Soham Soham

Practise Neti Neti Sruti Vakyam

Then names and forms do vanish,

Existence alone remains behind.

(Do Japa of Soham)

Akhanda Sat Chit Ananda

Vyapak Eka Rasa Paripoorna

Vyomavat Sarvavyapi

Svayam Jyoti Jnanamritam.

(Do Japa of Soham)

Joy, Bliss, Immortality,

Here the mind takes eternal rest,

All Klesha Karmas end now,

You shine in your own glory.

(Do Japa of Soham)

SONG OF ADVAITA

Soham SohamSoham Soham.

Om Om Om Om OmOm Om Om Om Om.

I am neither mind nor body	Immortal Self I am,
I am witness of three states	Existence Absolute,
I am witness of three states	Knowledge Absolute,
I am witness of three states	Bliss Absolute,
Nothing exists	Nothing belongs to me
I am not this body	This body is not mine
I am not this Prana	This Prana is not mine
I am not this mind	This mind is not mine
I am not this Buddhi	This Buddhi is not mine,
I am THAT I am	I am THAT I am,
I am THAT, I am THAT	I am THAT, I am THAT (Soham Soham)

I am Sat-Chit	Ananda Svaroop
I am Nitya Suddha (Buddha)	Mukta Svabhava,
I am Svayam Prakasa	I am Santi Svaroop
I am Akarta	I am Abhokta
I am Asanga	I am Sakshi
Prajnanam Brahma	Aham Brahma Asmi
Tat Tvam Asi	Ayam Atma Brahma
Satyam Jnanam	Anantam Brahman,
Ekam Eva	Advitiam,
Sarvam Khalvidam Brahma neha nana-asti kinchana	
(OM OM OM OM OM OM OM)	

SONG OF A BRAHMAJNANI

Hare Rama Hare Rama Rama Rama Hare Hare;
 Hare Krishna Hare Krishna Krishna Krishna Hare Hare.
 There is one God, only one God, nameless is He,
 formless is He.

Sat Chit Ananda are His attributes; He pervades in all
 shapes and forms;
 Self luminous, Self-contained, Self-created is He;
 Self-sustained, Self-knowledge, Self-existent is He;
 Support of the world, mind of all minds,
 breath of all breaths, womb of Vedas;
 Eye of all eyes, ear of all ears, Listener is He in all ears,
 Silent witness, pure consciousness, indestructible,
 All-full is He,
 Infinite Bliss, imperishable, infinite, Inner Self is He!
 Light of all lights, Sun of all suns, King of all kings;
 Lord of all lords;
 Indra of Vedas, Brahman of Upanishads,
 Hari of Puranas is He;
 Him I worship, Him I glorify, Him I adore,
 Him I approach,
 Lotus of the heart, on Him I meditate,
 as Sivah Kevaloham.

SONG OF VIRAT

Om Om Om Om Om Om Om Om Om Om
 Soham Soham Soham, Soham
 The whole world is my body, the shrubs are my hair,
 All bodies are mine, I enjoy in all bodies.
 All mouths are mine, I eat through all these mouths;
 All eyes are mine, I perceive through all these eyes;
 All ears are mine, I hear through all these ears;
 All noses are mine, I smell through all noses;
 All hands are mine, I work through all these hands;
 The heaven is my head, the earth is my feet;
 (Om Om Om Om Om)
 The sun and moon are my two eyes,
 Fire is my mouth, the wind is my breath,
 The space is my trunk, the ocean is my bladder,

 The mountains are my bones, the rivers are my veins,
 (Om Om Om Om Om)

Dharma is my chest, Adharma is my back,
 Time is my movement, flow of Gunas is my play,
 Who can describe the Virat Svaroop?
 It is magnanimous and soul-stirring.
 (Om Om Om Om Om)

NIRGUNA SONG

Nirgunoham, Nishkaloham,
 Nirmamoham, Nischala,
 Nitya Suddha Nitya Buddha,
 Nirvikaro Nishkriya.

I am without qualities, without parts,
 Without mineness, immovable,
 Eternally pure, all-knowing,
 Changeless and without action.

Nirmaloham, Kevaloham,
 Ekameva Advaitya,
 Bhasuroham, Bhaskaroham,
 Nityatripta Chinmayah.

I am without impurity, alone,
 One without a second,
 Self-Luminous, illuminator of everything,
 With eternal satisfaction and full of knowledge.

Poornakamo, Poornarupa,
 Poornakala, Poornadik,
 Adi Madhya Anta Heena,
 Janma Marana Varjitah.

I am extreme satisfaction, infinity,
 Eternity, all-pervading,
 Beginningless, endless and
 Free from birth and death.

Sarvakarta, Sarvabhokta,
 Sarvavyapi, Sivasmyaham,
 Sarvavyapi Madvyatito
 Nasti Kinchana Kavyapyaho.

I am the doer in all, enjoyer in all,
 The witness in all, the pervader in all,
 There is nothing except my own Self.

VEDANTIC SONG

Om Antaratma,
 Nitya Suddha Buddha,
 Chidakasa Kutastha,
 Vyapaka Svayam Jyoti,
 Poorna Para Brahma,
 Sakshi Drishta Turiya,
 Santam Sivam Advaitam,
 Amala Vimala Achala,
 Avang Mano Gochara,
 Anandamaya Chidanandamaya,
 Anandamaya Chidanandamaya.

QUINTESENCE OF VEDANTA

Advaita, akhanda, akarta, abhokta,
 Asanga, asaktha, nirmala, nirlipta,
 Chidanandarupah Sivoham Sivoham,
 Chidanandarupah Sivoham Sivoham.
 Avyakta, ananta, amrita, ananda,
 Achara, amana, akshara, avyaya,
 Chidanandarupah Sivoham Sivoham,
 Chidanandarupah Sivoham Sivoham.
 Asabda, asparsa, arupa, agandha,
 Aprana, amana, atindriya, adrisya,

Chidanandarupah Sivoham Sivoham,
Chidanandarupah Sivoham Sivoham.

Satyam, sivam, subham, sundaram, kantam,
Sat-chit-ananda sampoorana sukha santam,
Chidanandarupah Sivoham Sivoham,
Chidanandarupah Sivoham Sivoham.

Chetana, chaitanya, chidghana, chinmaya,
Chidakasa, chinmatra, sanmatra, tanmaya,
Chidanandarupah Sivoham Sivoham,
Chidanandarupah Sivoham, Sivoham.

Amala, vimala, nirmala, achala,
Avangmanogochara, akshara, nischala,
Chidanandarupah Sivoham Sivoham,
Chidanandarupah Sivoham Sivoham.

Nitya, nirupadika, nirathisaya, ananda,
Nirakara, hrimkara, Omkara, kutastha,
Chidanandarupah Sivoham Sivoham,
Chidanandarupah Sivoham Sivoham.

Poorana Para Brahma, prajna, ananda,
Sakshi, drishta, turiya, vijnana, ananda,
Chidanandarupah Sivoham Sivoham,
Chidanandarupah Sivoham Sivoham.

Satyam, jnanam, anantam, anandam,
Sat-chit-ananda, svayam jyoti prakasa,
Chidanandarupah Sivoham Sivoham,
Chidanandarupah Sivoham Sivoham.

Kaivalya, kevala, kutastha, Brahma,
Suddha, siddha, buddha, Sat-Chit-Ananda,
Chidanandarupah Sivoham Sivoham,
Chidanandarupah Sivoham Sivoham.

Nirdosha, nirmala, vimala, niranjana,
Nitya, nirakara, nirguna, nirvikalpa,

Chidanandarupah Sivoham Sivoham,
 Chidanandarupah Sivoham Sivoham.
 Atma, Brahma-svaroopah, chaitanya, purusha,
 Tejomaya, ananda, "Tat Tvam Asi" lakshya,
 Chidanandarupah Sivoham Sivoham,
 Chidanandarupah Sivoham Sivoham.
 Soham, Sivoham, Aham Brahma Asmi,
 Suddha Satchidananda, Poorna Para Brahma,
 Chidanandarupah Sivoham Sivoham,
 Chidanandarupah Sivoham Sivoham.
 Om Soham, Sivoham, Aham Brahma Asmi,
 Sat-chit-ananda Svaroopoham,
 Chidanandarupah Sivoham Sivoham,
 Chidanandarupah Sivoham Sivoham.
 Prajnanam Brahma, Aham Brahma Asmi,
 Tat Tvam Asi, Ayam Atma Brahma,
 Chidanandarupah Sivoham Sivoham,
 Chidanandarupah Sivoham Sivoham.

SONG OF BRAHMAMAYAM

Sarvam Brahmamayam re re, Sarvam Brahammayam
 Dehonaaham, Jeevonaham,
 Pratyakabhinna Brahmaivaham,
 Paripoornoham, Paramarthoham, Brahmaivaham,
 Brahmoham,
 (Sarvam....)

Kim Vachneeyam, Kim-avachaneeyam,
 Kim Rachaneeyam, Kim-arachaneeyam,
 Kim Pathaneeyam, Kim-apathaneeyam,
 Kim Bhokthavyam, Kim-abhokthavyam,
 (Sarvam....)

Hamsa Soham, Soham Hamsa, Hamsa Soham,
 Soham Hamsa,

Brahmaivaaham, Brahmaivaaham, Brahmaivaaham,
 Brahmoaham,
 Sivaivaaham, Sivaivaaham, Sivaivaaham, Sivoham,
 (Sarvam....)

Sarvam Brahmamayam Jagathu, Sarvam Brahmamayam,
 Sarvam Ramamayam Jagathu, Sarvam Ramamayam,
 Sarvam Krishnamayam Jagathu, Sarvam Krishnamayam,
 Sarvam Sivamayam Jagathu, Sarvam Sivamayam,
 Sarvam Saktimayam Jagathu, Sarvam Saktimayam,
 Sarvam Khalvidam Brahma, neha nana-asti kinchana,
 All Indeed is Brahman, there is no such thing as diversity.
 (Sarvam....)

SONG OF ANANDA LAHARI

Om Anandam Brahmanandam,
 Om Anandam Brahmanandam, Anandam
 Brahmanandam,
 Om Anandam Brahmanandam, Chidanandam,
 Brahmanandam,
 Om Nijanandam, Nityanandam, Paramanandam,
 Sivanandam,
 Akhandanandam, Atmanandam, Poornanandam,
 Sadanandam,
 Krishnanandam, Ramanandam, Amritanandam,
 Suddhanandam,
 Anantanandam, Asanganandam, Amalanandam,
 Vimalanandam,
 Santanandam, Sarvanandam, Svaroopanandam,
 Turiyanandam,
 Kevalanandam, Kaivalyanandam, Mahanandam,
 Sasvatanandam,
 Achalanandam, Ajaranandam, Amaranandam,
 Jnananandam.

SONG OF VIBHUTI YOGA

Bhajo Radhe Krishna, Bhajo Radhe Shyama,

Soham Soham Soham, Sivoham Sivoham.

Om Om Om Om Om, Om Om Om Om Om.

I am neither mind nor body, Immortal Self I am,

I am witness of three states, I am knowledge absolute,

(Om Om Om Om Om)

I am fragrance in jasmine, beauty in flowers,

I am coolness in the ice, flavour in coffee,

I am greenness in the leaf, hue in the rainbow,

I am taste-buds in the tongues, essence in the orange,

I am mind of all minds, Prana of all Pranas,

I am Soul of souls, Self of all selves,

I am Atman in all beings, apple of all eyes,

I am Sun of all suns, Light of all lights,

(Om Om Om Om Om)

I am Pranava of Vedas, Brahman of Upanishads,

I am silence in forests, thunder in all clouds,

I am effulgence in the sun, wave in the radio,

I am support of this world, soul of this body,

I am ear of all ears, eye of all eyes,

I am time, space, Dik and controller,

I am God of all gods, Guru and the director,

I am melody in music, in Raga and Raginis,

I am sound in ether, Shakti in Veerya,

I am power in electricity, intelligence in mind,

I am brilliance in fire, penance in ascetics,

I am 'reason' in philosophers, 'will' in Jnanis,

I am Prem in Bhaktas, Samadhi in Yogis.

I am That I am, I am That I am,

I am That I am, I am That I am.

(Om Om Om Om Om)

SONG OF CHIDANANDA

Chidananda Chidananda Chidananda Hum
 Har Hal me Almast Satchidananda Hum
 Ajaranand Amaranand Achalananda Hum
 Har Hal me Almast Satchidananda Hum.

Nirbhaya aur Nischinta Chidghanananda Hum
 Kaivalya Kevala Kutastha Ananda Hum
 Nitya Suddha Siddha Satchidananda Hum.

Knowledge Bliss, Knowledge Bliss, Bliss Absolute,
 In all conditions I am Knowledge, Bliss Absolute.
 I am without old age, without death, without motion,
 In all conditions I am knowledge, Bliss Absolute.
 I am without fear, without worry, Bliss Absolute,

Existence Absolute
 Knowledge Absolute.

Independent, unchanging, non-dual Atma,

Immortal Atma
 Advaita Atma.

Eternal, pure, perfect Knowledge, Bliss Absolute

(Chidananda)

Sivanand Sivanand Sivananda Hum
 Aghadbhumwala Aghadbhumwala Akhilananda Hum
 Chidanand Chidanand Chidananda Hum
 Har Hal me Almast Satchidananda Hum,
 Nijanand Nijanand Nijananda Hum
 Har Hal me Almast Satchidananda Hum.

SONG OF BLISS

Anandoham, Anandoham, Anandam Brahmanandam.
 Sacharachara Paripoorna Sivoham.
 Sahajananda Svaroopo Sivoham.
 Vyapaka Chetana Atma Sivoham.
 Vyakta Avyakta Svaroopo Sivoham.

Nitya Suddha Niramaya Soham.
 Nityananda Niranjana Soham.
 Akhandeikarasa Chinmatroham,
 Bhumananda Svaroopo Sivoham.
 Asangoham Advaitoham,
 Vijnanaghana Chaitanyoham.
 Nirakara Nirguna Chinmayoham,
 Suddha Satchidananda Svaroopoham.
 Asanga Svaprakasa Nirmaloham,
 Nirvishesha Chinmatra Kevaloham.
 Sakshi Chetana Kutastoham,
 Nitya Mukta Svaroopo Sivoham.

(Anandoham Anandoham....)

SONG OF JAGAT KALPANA

Deho Naham, Jivo Naham, Brahmaivaham Satyam.
 Jagat Kalpana, Jiva Kalpana, Sivoham Satyam.
 I am not this body, I am not this Jiva, I am Brahman I am.
 World is unreal, Jiva is unreal, Sivoham is Truth (Truth.)

EKA SLOKI UPANISHAD

Aham Brahmasmi Sivoham Soham
 Satchidananda Svaroopoham.
 Prajnanam Brahma, Aham Brahma Asmi
 Tat Tvam Asi, Ayam Atma Brahma
 Nirgunoham, Nishkaloham, Nirmamoham,
 Nirakaraham, Niranjano ham, Nirmaloham,
 Basuroham, Bhaskaraham, Brahmanandoham,
 Chidghanoham, Chinmayoham, Chidanandoham,
 Kaivalyoham, Kevaloham, Kutastoham.

SONG OF A JIVANMUKTA

Chidanandarupah Sivoham, Sivoham Sivoham,
 Chidanandarupah Sivoham, Sivoham Sivoham.

without a form or colour.

I include, embrace all.

(Chidanandarupah Sivoham)

all good and bad.

Maya cannot bind me. I know Her ways, forms,

and all Her tricks.

cannot touch me now.

censured are now one.

(Chidanandarupah Sivoham)

The cause of imagination also is absent in me.

Free from subject and object am I,
How can I be self-reliable?
Endlessness is my nature, nought else exists.
Truth absolute is my nature, nought else exists.
Atman by nature, the Supreme Reality am I,
Neither am I killer nor killed.

JIVANMUKTA SINGS IN SAMADHI

How shall I worship that Atman great
Which is neither personal nor impersonal
Taintless, above love and aversion, uncreated,
All-pervasive, of the form of the universe,
Having no attributes, yet not attributeless,
That all-bliss Shiva my Self.

How shall I bow down to mine own Self
In mine own self and by my self?
I have no colours, white or yellow;
Eternal Shiva am I.

I am rootless, and without a root,
Free from smoke, and smokeless I;
Without a lamp, and lightless I;
Equanimity am I, like a sun ever risen.

How can I name the passionless, desireless One
As having desires? The Absolute cannot
Be described in terms of conditions;
The essenceless cannot be called essential,
Space-like, all equanimity am I.

Section Three

JIVANMUKTA ACCORDING TO THE SACRED TEXTS

WHO IS A JIVANMUKTA?

(From VARAHA-UPANISHAD)

He is said to be a Jivanmukta whose heart is pure like Akasa, though acting (as if) in consonance to love, hatred, fear and others. He is said to be a Jivanmukta who has not the conception of his being the actor and whose Buddhi is not attached to material objects, whether he performs actions or not. He is said to be a Jivanmukta, of whom people are not afraid, who is not afraid of people and who has given up joy, anger, fear and pride. He is said to be a Jivanmukta who, though participating in all the illusory objects, is cool amidst them and is a full Atman (being) as if they belonged to others. He is called a Jivanmukta, who, having eradicated all the desires of his Chitta, is (fully) content with me who am the Atman of all. He is said to be a Jivanmukta who rests with an unshaken mind in that all pure abode which is Chinmatra and free from all the modifications of Chitta. He is said to be a Jivanmukta in whose Chitta do not dawn (the distinctions of) the universe, I, he, thou and others that are visible and unreal.

JIVANMUKTA AND VIDEHAMUKTI

(From TEJO BINDU UPANISHAD)

He is said to be a Jivanmukta, who realises: 'I am the nature of the blissful and of the supreme bliss, and I have neither body nor any other thing except certitude 'I am Brahman only.' He is said to be a Jivanmukta who has not at all got the 'I' in

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myself, but who stays in Chinmatra (absolute consciousness) alone, whose interior is consciousness alone, who is only of the nature of Chinmatra, whose Atma is of the nature of the all-full, who has Atma leftover in all, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Atma is of the nature of pure consciousness, who has given up all affinities (for objects), who has unconditioned bliss, whose Atma is tranquil, who has got no other thought (than Itself), and who is devoid of the thought of the existence of anything. He is said to be a Jivanmukta who realises: 'I have no Chitta, no Buddhi, no Ahamkara, no sense, no body at any time, no Pranas, no Maya, no passion and no anger, I am the great, I have nothing of these objects or of the world, and I have no sin, no characteristics, no eye, no Manas, no ear, no nose, no tongue, no hand, no waking, no dreaming or causal state in the least or the fourth state.' He is said to be a Jivanmukta who realises: 'All this is not mine, I have no time, no space, no object, no thought, no Snana (bathing), no Sandhyas (junction-period ceremonies), no deity, no place, no sacred places, no worship, no spiritual wisdom, no seat, no relative, no birth, no Jiva, not even the three worlds, no salvation, no duality, no Vedas, no mandatory rules, no proximity, no distance, no knowledge, no secrecy, no Guru, no disciple, no diminution, no excess, no Brahma, no Vishnu, no Rudra, no moon, no earth, no water, no Vayu, no Akasa, no Agni, no clan, no Lakshya (object aimed at) no mundane existence, no meditator, no object of meditation, no Manas, no cold, no heat, no victory, no past, present, or future, no quarters, nothing to be said or heard in the least, nothing to be gone (or attained) to, nothing to be contemplated, enjoyed or remembered, no enjoyment, no desire, no Yoga, no absorption, no garrulity, no quietude, no bondage, no love, no joy, no instant joy, no hugeness, no smallness, neither length nor shortness, neither increase nor decrease, neither Adhyaropa (illusory attribution), nor Apavada (withdrawal of that conception), no oneness, no

manyness, no blindness, no dullness, no skin, no flesh, no blood, no lymph, no skin, no marrow, no bone, none of the seven Dhatus, no whiteness, no redness, no blueness, neither you nor I and neither old age nor youth; but I am certainly Brahman.

He is a Videhamukta who has become Brahman whose Atma has attained quiescence, who is of the nature, and who is a great Mauni (observer of silence). He is a Videhamukta who remains in Chinmatra alone without (even) thinking thus: 'I am all Atma, the Atma that is equal (or the same) in all, the pure, without one, the non-dual, the all, the self only, the birthless and the death-less—I am myself the undecaying Atma that is the object aimed at the sporting, the silent, the blissful, the beloved and the bondless salvation—I am Brahman alone—I am Chit alone.' He is a Videhamukta who having given up the certainty of the existence or non-existence of all objects is pure Chidananda (the consciousness bliss), who having abandoned (the thought) 'I am Brahman' (or) 'I am not Brahman' does not mingle his Atma with anything, anywhere or at any time; who is ever silent with the silence of Satya, who does nothing, who has gone beyond Gunas, whose Atma has become the All the great, and the purifier of the elements, who does not cognise the change of time, matter, place, himself or other difference, who does not see (the difference of) 'I' 'thou' 'this' or 'that' who being of the nature of time is yet without it, whose Atma is divine and yet without Devas, whose Atma is measurable and yet without measure, whose Atma is without inertness and within everyone, whose Atma is devoid of any Sankalpa, who thinks always: 'I am Chinmatra. I am simply Parabrahman, I am only of the nature of Spiritual wisdom, I am only of the nature Sat, I am afraid of nothing in this world', and who is without the conception of Devas, Vedas and sciences, 'All this consciousness, etc.' and regards all as void. He is Videhamukta who is remaining at ease in the pleasure garden of his own

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Atma, whose Atma is of an illimitable nature, who is without the conception of the small and the great, and who is the fourth of the fourth state and the supreme bliss. He is a Videhamukta whose Atma is nameless and formless, who is the great spiritual wisdom of the nature of bliss, and of the nature of the state beyond Turiya, who is neither auspicious nor inauspicious, who has Yoga as his Atma, whose Atma is associated with Yoga, who is free from bondage or freedom, without Guna or non-Guna, without space, time, etc., without the witnessable and the witness, without the small or the great, and without the cognition of the universe or even the cognition of the nature of Brahman, but who finds bliss in himself, whose bliss is beyond the scope of words and mind, and whose thought is beyond the beyond. He is said to be a Videhamukta who has gone beyond (or mastered quite) the modifications of Chitta, who illumines such modifications, and whose Atma is without any modification at all.

THE NATURE OF A JIVANMUKTA

(From THE JIVANMUKTI VIVEKA)

He is liberated even without his wish, who, eclipsing altogether his body-consciousness, realises the Self alone as vividly as his body.

The knot in the heart is cut asunder, all doubts vanish. All Karma fades away.

He whose real nature is not influenced by egotism and whose mind is not subjected to attachment, verily kills not, though killing all the three worlds and stands affected by no bonds.

He is the true Jivanmukta, for whom the phenomenal world, where-in he moves and acts, ceases to exist, leaving alone the All-pervading Eternal Noumenon.

He is the true Jivanmukta, whose facial expression neither

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flushes nor fades under pleasure or pain and who subsists on whatever comes of its own accord.

He is the true Jivanmukta, who is awake though asleep, who knows no walking, and whose knowledge is entirely free from any Vasana.

He is the true Jivanmukta, who though responding to feelings such as love, hatred, fear and other kindered feelings stands pure within, like the Akasa.

He is the real Jivanmukta, whose real nature is not influenced by egotism and whose mind is not subjected to attachment, whether he remains active or inactive.

He is the real Jivanmukta, whom the world fears not, and who is not afraid of the world; and who is free from joy, jealousy, and fear.

He is the real Jivanmukta, who, though deeply immersed in all things, keeps his head cool, just as any one would, when engaged in attending to another's affairs; and finds his complete self.

CHARACTERISTICS OF JIVANMUKTI

(From THE MAHAVAKYARATNAVALI)

There (in the state of Jivanmukti) he wanders about laughing, playing and enjoying with women or vehicles, or relatives, or friends, not being aware of this appendage of the body. He who thus sees (*i.e.*, realises the Infinite), thus thinks, thus understands and rejoices in the Self, sports with the Self, has company of the Self and experiences the bliss of the Self becomes autonomous or Self-emperor.

They transcend the desire for progeny, desire for wealth, desire for world and desire for other means of enjoyment, are homeless, free from covetousness, without the marks of the crest of hair, sacred thread, etc., and appear as if blind, deaf, mad, impotent, dumb and intoxicated; yet they are calm,

self-controlled, free from desire for enjoyment and endowed with fortitude. Their mind is concentrated, their joy is in the Self, their sport is with the Self, their companion is the Self, their highest delight is in the Self. They know the Supreme Brahman as the One Light, the Light of the Self, the negation of everything external, and rest in it.

He who is without clothing, without any other help, single, absorbed in superconsciousness, having desire for the Self alone, with all desires satisfied, free from all desires, whose desires have been destroyed, though seeing the very form of death in elephant, lion, poisonous insects, snakes, demons, astral spirits, etc., does not fear anything. He becomes a Jivanmukta who, renouncing all extraneous duties, without egoism, without the sense of mine-ness, taking refuge in a Brahma-Nishtha Guru, fixes his consciousness in the meaning of such great statements as "Thou art That", "All this indeed is Brahman", "There is nothing diverse here", etc., and directly experiencing the import of these statements in the form of "I am Brahman alone", fully established in Nirvikalpa Samadhi, independent, austere, moves about freely. He is a Sannyasi, he is a liberated one, he is worthy of worship, he is a Yogi, he is a Paramahansa, he is an Avadhuta, he is a Brahmana, he realises the 26th principle of the Paramatman as identical with himself, beyond the 25th which is the Jiva transcending the self-created 24 Tattvas.

He is a Jivanmukta who, knowing that the Turiya is the imperishable, remains in the waking state as if in dream, considers all that is heard and seen as never experienced at all, and lives even in the state of dream firmly established in superconsciousness. He has attained everything, whose vision is of the instantaneously illumined ever existent bliss, who knows Brahman, who is learned in the spiritual lore, who has come to a cessation of the functions of all the senses, like the eye, etc., who knows that the whole world is his own Self and

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feels it constantly as such. He has attained everything, who is free from the pairs of opposites, who is immovable, who accepts the Supreme peace as his own, who is ever pure and feels that the Paramatman is one with himself, who is immersed in indivisible bliss, who is ever full, who has obtained what is to be obtained, whose mind is merged in the plenitude of the supreme ether of consciousness, who has reached the state of mindlessness, who has cast aside the multitude of all the senses, who enjoys the fruit of Kaivalya as a reward for the hosts of meritorious deeds performed by him in several previous births, who has washed himself clean of the dirt of all kinds of pain by means of the undivided bliss that he is experiencing, who is centred in the experience of his identity with Brahman. He is a Paramahansa-Parivrajaka who fulfils all his duties by meditation on the Brahma-Pranava by means of the assertion of the consciousness of his eternal oneness with Brahman. He has fulfilled all his duties who is free from the notions of existence and non-existence, who has dispelled all doubts, whose ego has expanded itself into infinity. The supreme Life-principle shines in all beings, and one who knows this, the wise one, speaks not of any other thing; his sport is in the Self, his delight is in the Self, his action is in the Self, he is the best amongst the knowers of Brahman.

The knowers of Brahman do not live even for a moment without the consciousness of Brahman, even as Brahma, the Kumaras like Sanaka, Suka, etc. He always rests in Brahman, who enjoys the internal Self, exists without any desire or ambition and is free from all the pairs of opposites. The external characteristics of the liberated soul are, a bowl, shades of trees, torn clothes, absence of outward aids and equanimity of vision in respect to all beings. He is considered to be the best among the experiencers of Brahman, who is aware of his identity with Brahman even in the state of dream, as in waking. He is considered to have attained peace, who does not want respect,

who has no egoism, who is not affected by pairs of opposites, who has no doubts, who sports in the Self, who delights in the Self, who is ever possessed of the Self, who sees the One everywhere, and who, even while remembering, touching, enjoying, seeing and understanding good and evil, is neither exhilarated nor grieved. He is considered to be of contented mind, who thinks not of what is not obtained, has an attitude of equilibrium of mind towards what is already obtained, and in whom there is not even a trace of either joy or pain. He exists like a waveless ocean in the majesty of the Self and has nothing to do with either joy or pain. He exists like a waveless ocean in the majesty of the Self and has nothing to do with either what is not done or what is done, either with Srutis or with Smritis, which are merely causes of confusion. They are called the Sankhyas or the Yogins who have the highest knowledge on account of the realisation of the Omnipresent consciousness obtained through one-pointed concentration of mind. They are the greatest of the Yogis who have reached the state beyond distress and turmoil, beginningless and endless, on account of having attained to the cessation of all the functions of the vital energy, which achievement is the fruit of sustained effort in the right direction.

His mind is said to be dead, who cannot be shaken from his establishment in perfect equilibrium, by the gusts of pleasure and pain, even as a mountain cannot be shaken by the blow of mighty winds. He rejoices in the Self by the Self, whose object of aspiration is beyond the power of speech, who has relinquished the condition of having ambitions in regard to external things, and who is immutably centred in Supreme Bliss. He whose knots of the heart have been rent asunder, whose doubts have been cleared, who is a Jivanmukta, free from all thinking, is indeed the light of consciousness, never flickering even on account of the external winds, this is the state of Nirvana.

He is ever contended though he has not a penny with him, very powerful though he receives no help from outside, ever at peace though never eating food, incomparable and unequalled though he has an equal vision, not doing anything though he does everything, a non-enjoyer though he enjoys everything, bodiless even with a body, all-pervading though apparently confined to individuality. His existence is in the internal consciousness. He is ever full with purified mind. He has nothing to do with non-action, nor has he any concern with actions. His mind is unaffected by efforts towards concentration of mind, performance of Japa, etc. Though the knower of the Paramatman sees the Paramatman in the form of Jagat and Jiva, he really does not see them, but see only the one substance of the Brahman-consciousness in them. The knower of Brahman feels: "I am the eater and the eaten", and grasps everything by means of the Self which is Brahman, and has an all-comprehending knowledge. Whether one is in Samadhi or performs actions, or does not do either of these, one is to be considered a Mukta, the moment all desires are moved from his heart, and the Supreme Being becomes his resting place.

He is called an Avadhuta because he is Akshara, Varenya, Vyasta-samsara-bandhana, and Tat-Tvam-Asi Lakshya, *i.e.*, the imperishable, the adorable, transcending bondage of Samsara, and having for his Goal the meaning of the dictum "Thou art That". He is called an Avadhuta and a Yogi beyond the rules of Varna and Asrama, who leaps over all the Asramas and all the Varnas, and is rooted in the Self alone. As the sun absorbs all waters, as fire burns all things, so does the Yogi enjoy all the objects, but is never tainted by either merit or demerit, because of his supreme purity. They alone have attained to supreme satisfaction, who abide in peace, by drinking the nectar of contentment, by keeping the mind ever blissful, practising silence, maintaining purity, cultivating equal vision, existing independently of the universe and

rejoicing in the Self; they are the great souls, who have attained to the highest state.

He is a Jivanmukta who neither feels happy nor sorry by perceiving causes of joy, anger, fear, jealousy, passion, greed, etc. He is a Jivanmukta who sportfully renounces the subtle impression of egoism and abandons even the objective content of meditation. He is a Jivanmukta who is ever taciturn, free from the sense of individual self, without mine-ness, without jealousy, and who acts without any kind of excitement within. He is a Jivanmukta who has perfectly abandoned all these perceptible phenomena presented to the senses in empirical life. He is a Jivanmukta who neither exults nor is melancholy, and is devoid of both anxiety and joy, on account of the purity of his intellect. He is a Jivanmukta who, by force of intelligence, has renounced all desires, all individual faculties, all doubts, all ambitions and all initiative. He is a Jivanmukta whose mind rests in equilibrium, whether objects are born, or exist or are destroyed, whether things appear and disappear. He is a Jivanmukta who has cast off all affection, and lives always in the supramental Self Consciousness which is the substratum of everything in the universe. Destruction of sorrow follows the destruction of selfish actions. This again is followed by the destruction of all mental impressions. The destruction of these subtle impressions is called Moksha, and one who has attained this state is a Jivanmukta. The mental Vritti which is free from all oscillations and is saturated in pure consciousness is called Prajna. He who has this Prajna, constantly, is a Jivanmukta. He is a Jivanmukta in whom there is no "I" ness with reference to the body and the senses, or "this" ness in regard to other objects external to the body and the senses. He is a Jivanmukta who knows by intelligence that there is no difference between the inner Self and Brahman, between Brahman and the universe. He is a Jivanmukta who remains the same whether he is worshipped by good people or tormented by evil persons. He is

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a Jivanmukta whose mind has set in the infinite sky, and who, though engaged in practical activity, exists ever in the state unchangeable. He is a Jivanmukta whose mind neither rises nor sets at the rise of pleasure and pain and who is ever contented with what comes by chance. He is a Jivanmukta who is awake even in sleep, who has no such thing as wakefulness and whose knowledge is free from mental functions. He is a Jivanmukta who, though acting in accordance with the moments of desire, hatred, fear, etc., is absolutely untainted within, like the pure sky. He is a Jivanmukta who whether doing or not doing actions, has neither the sense of doership nor has his intellect attached to any kind of action. He is a Jivanmukta who does not shrink away from the world, from whom the world does not shrink away, and who is above joy, anger and fear. He is a Jivanmukta who, internally calm, though busily engaged in the network of the actions of the world, treats all things with which he comes in contact as belonging to others, as it were, for his Self is infinite. He is a Jivanmukta who, having attained to satisfaction in the all-pervading Self, abandons all desires which happen to reside in the mind. He is a Jivanmukta who, with an unruffled mind, takes rest in the pure consciousness transcending thought, which is the blessed abode. He is a Jivanmukta in whose mind the ideas of world, this, that, etc., and the unreal visible things do not arise at all. He is a Jivanmukta in whom the play of Samsara has ceased, who, though thinking, is free from thought, and though apparently individual, is super individual. He is a Jivanmukta who stands firm in the Self alone, knowing for certain "I am the Consciousness, the Supreme Self; I am attributeless, higher than the high; I am without the three bodies; I am pure intelligence; I am Brahman." He is a Jivanmukta who has no body, things, etc. whose only awareness is that of Brahman, and who is ever full with bliss. He is a Jivanmukta who is eternally delighted, whose mind is ever in peace, who has no other thought excepting that of the Self and who has no consciousness

of any existence other than the Self. He is a Jivanmukta who always feels "I am Brahman, I am Brahman, I am Brahman; I am Consciousness, I am Consciousness, I am Consciousness."

OM OM OM

EXPERIENCES OF THE JIVANMUKTA

(From The AVADHUTA GITA)

Wise men have an Advaitic inclination only due to the grace of God, which is the redeemer from all fears.

How can I salute that undivided, blissful, imperishable, formless Self which is filling the whole world in the Self by itself?

The whole universe made up of the five elements is like the water of a mirage; whom should I salute, then? I alone exist, the taintless one.

The one Atman alone is all this; there is neither difference nor non-difference; how can I say whether it is existence or non-existence? It is a wonder to me.

There is no doubt that I am the all-inclusive Divine Being, unblemished and like ether, pure, by its very nature, and ever holy.

I alone am imperishable, infinite, form of pure Consciousness; I do not know pleasure or pain or how they can affect anybody.

To me there is no action of mind; good or bad; no action of body, either good or bad; no action of speech, good or bad; I am the essence of Knowledge, pure and beyond the reach of the senses.

I, the One, am this all, unbounded by space, and without difference; How can I see the Atman as either visible or otherwise?

All the Srutis declare the One that is attributeless, pure,

indestructible, bodiless, equanimous; know that Truth to be Myself; there is no doubt about this.

The wise declare that there is only one uniform Reality when you abandon desire and mental action, the diversity vanishes.

I do not know that blissful one; how can I speak? I do not know that blissful; how can I worship it? For, I alone am that blissful one, the most supreme Reality, uniform and like the sky.

I am not the elemental principle; I am the supreme principle, equanimous, devoid of imagination, freed from the states of the perceiver and the perceived; how can the One Self-consciousness become otherwise?

To me it appears that the real Self is non-different from the Supreme. That one is like the sky; how can there be a meditator and meditation?

Whatever I do, whatever I eat, whatever I sacrifice, whatever I give—nothing is mine; I am the pure, unborn, imperishable.

I am without beginning, middle and end; I am never bound; I am unblemished and pure by my very nature; this is my firm conviction.

I know everything fully I am the one; undivided; I am supportless, real; the world with sky and other elements, is unreal.

There is neither Guru, nor instruction, neither limiting adjuncts nor action; know the spiritual consciousness which is like ether; I am pure by my very nature.

I am neither born nor dead; I have done neither good nor bad deeds: I am the pure attributeless Brahman; how can there be bondage and liberation for me?

I am not touched by the dust of Samsara; I am

unchangeable; I have neither the chain of sorrow nor the obsession of darkness; I have no effect of the performance of Svadharma; I am the wisdom immortal, the homogeneous essence, all pervading like the sky.

The enlightened sage who has purged out all desires, who is merged in the homogeneous essence, declares the truth that one never succeeds; in knowing it (Brahman), and that even the Vedas cannot describe it.

Who is merciful, of non-vindictive nature, full of the power of endurance, patient towards all beings, the essence of Truth, high-souled, possessed of equal vision, doing good to all is a Jivanmukta.

When the jar is broken, the space within merges into differencelessness; I do not see any difference between the Supreme Self and the purified mind.

Know for certain that I am That which is everywhere and at all times, the all, the Self, the eternal, the Substratum; the entire existence is both a vacuum as well as a Plenum; I am that Supreme Self.

I am neither doer nor the enjoyer, I have no Karma either of the old or of the present; I am neither embodied nor disembodied; what is "mine" ness and "not mine" ness to me.

I have no evil desire etc., I have no sorrow of body, etc., know that I am the one Atman, expansive like the sky.

I never do or enjoy either the past or the present or the future actions and their fruits, this is my firm conviction.

I am without faults and I am the fire which burns all faults; I am without qualities and I am the fire which burns all qualities; I am without bondage and I am the fire which burns all bondage; I am the wisdom immortal, the homogeneous essence, all-pervading like the sky.

I have neither the difference of length nor of weight; I am neither differentiated by expansiveness nor congestion; I am

neither differentiated by angular shape nor by circular shape; I am the wisdom immortal, the homogeneous essence, all-pervading like the sky.

I have no modification of Maya and the creation of the world; I have no modification of the appearance of crookedness and pride; I have no modification of the conceptions of truth and falsehood; I am the wisdom immortal, the homogeneous essence, all-pervading like the sky.

How can I say whether this is a forest or a house? How can I say whether existence is perfect or doubtful? Indeed, all this undifferentiated, homogeneous and unperturbed; I am the wisdom immortal, the homogeneous essence, all-pervading like the sky.

EXPERIENCES OF THE JIVANMUKTA

(From ASHTAVAKRA GITA)

I

Let every expression of adoration be to me; for, I am the most skilful; being without a form, I uphold through all eternity, the Universe.

I am the Central object of Wonder therefore my praise to my Self. Owning nothing I own all that is thought or spoken of by anyone anywhere.

The knowledge, the object of knowledge and the knowing subject do not exist in me. The undivided self-identical Consciousness I am. The want of a knowledge of my Self is the cause for the experience of the three—the knowledge, the known and the knower.

By the aid of ignorance I have imagined in myself the illusory conditions. I am Pure Consciousness; meditating continuously on my Self, I experience the Absolute.

The illusion has disappeared. Bondage and freedom are

.....
 not spoken of me. Though the world appears to exist in me, it has, in reality, no existence. The conviction of my experience is that both the universe and the body are in reality non-existent.

The body, bondage, hell, heaven, fear, freedom—are products of sheer imagination. With them I do not stand in any relation.

I experience no duality; therefore, I have nothing to strive after or be attached to. I am not the body and the body does not belong to me, I am pure Consciousness. My bondage consisted in my desire to maintain the construction of a limited cognising consciousness.

The wise man (Jivanmukta) who has known the truth about the Self, plays the game of life, and there is no similarity between his way of living and the deluded who live in the world as mere beasts of burden.

The Jivanmukta (Jnani) does not feel elated even in the supreme state which Indra and all other gods ardently desire and suffer though not obtaining.

The knower of truth (Jivanmukta) is not affected by vice and virtue, as the sky is not really affected by the smoke with which it is covered, though it appears to be.

The knower of truth (Jivanmukta) the great souled one who has known the Universe to be nothing but his own Self, lives as he pleases.

Of the four kinds of created beings from Brahma to a tuft of grass, the wise (Jivanmukta) alone renouncing desire and aversion, knows all to be Brahman..

Indeed how rare is the great souled who has realised the Self to be one without a second and also the personal God. He does what he considers to be worth doing; he is without any fear whatsoever.

I am infinite like space, the phenomenal world is like a jar. This is true cognition. The world has neither to be renounced, accepted nor negated.

I am like the ocean in which the worlds are the waves. This is true knowledge and renunciation, achievement, or negation have no place in it.

I am like the mother-of-pearl, and the imagined world is like the illusory silver in it. This is true knowledge which does not admit of renunciation, achievement or negation.

I am in all beings, and all beings abide in me. This is true knowledge which does not admit of renunciation, achievement or negation.

* * *

Neither does the existence nor the dissolution of the universe cause him either delight or aversion. That Blissful Sage (Jivanmukta) lives happily on whatever comes.

Attachment and detachment are the same to him for whom the ocean of the world has disappeared. His gaze is withdrawn (from external objects), his actions are without motive, his senses are inoperative.

He neither sleeps nor wakes, neither opens nor closes his eyes, but enjoys the supreme bliss under all conditions.

The liberated sage (Jivanmukta) is ever rooted in his own nature, and pure in heart, free from all desires, under all conditions.

Seeing, hearing, touching, smelling, eating, acquiring, speaking and walking, the great-souled one, above action and inaction, is verily liberated.

The great souled one neither commands nor censures anyone, he is neither angry, nor does he rejoice; he neither gives; nor receives; he is free from attachment to objects.

Whether he perceives a woman full of love or death

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 approaching him, the great-souled (Jivanmukta) one remains unperturbed, rooted in his own nature. Verily he has found liberation.

The serene Sage (Jivanmukta) recognises homogeneity everywhere, and perceives no difference in pleasure or pain, man or woman, prosperity or adversity.

For the man who is no longer bound by ignorance, the cause of birth and death, there is neither a desire to inflict injury nor to demonstrate compassion. He experiences neither arrogance nor humility, wonder nor agitation.

The liberated man (Jivanmukta) has no aversion for sense objects nor does he crave for them. With his mind ever detached, he is unconcerned with what is attained, and with what remains unattained.

The wise man (Jivanmukta) who has acquired mental vacuity (the mind being filled with Atman alone) is not concerned with contemplation or its absence. He is established in the Absolute State, and has transcended good and evil.

Devoid of the feeling of "This is mine" and "This I am" and knowing for certain nothing objective exists in reality the knower of Truth (Jivanmukta) is at peace within himself, his desires having subsided. Though appearing to act, in fact he does not engage in action.

(Jivanmukta) his mind having ceased to function and being free from delusion and inertia, the man of Self-knowledge experiences the indescribable.

The Jivanmukta knows that joy and suffering; birth and death, are the results of Karma. He sits tranquil, and though he engages in actions, is not affected by them.

Jivanmukta who has attained to the knowledge of 'I am not the body, nor is the body mine. I am intelligence itself' has reached the state of the Absolute and ceases to think of what he has done, and what he has not done.

Jivanmukta is convinced that this manifold and wonderful Universe has no real existence, becomes free from desire, is pure Intelligence and finds peace in the knowledge that nothing is real.

Jivanmukta's mind is unmoved by trouble or pleasure; it is inactive, static and desireless and also free from doubts.

Jivanmukta's mind is free from effort whether meditating or acting. His actions and meditations are not prompted by personal motives.

II

How wonderful I am; Prostration to myself; I know no destruction of myself, even when the universe from Brahma to a blade of grass is destroyed, I exist.

How wonderful I am; Prostration to myself; though there is a body, I am one alone; I neither go nor come to any place; I exist pervading the whole universe.

How wonderful I am; Prostration to myself, there is none equal to me in ability; without touching the body, I support the universe eternally.

Body, heaven, hell, bondage, liberation, fear—all these are mere imaginations; what I have to do with all these, who am pure consciousness?

Oh! even in the multitude of people, I am not seeing duality; it is just like a wilderness; what I am to attach myself to?

Oh! in me, the great infinite ocean, various wonderful waves of universe are produced, when the wind of the mind blows.

O, wonderful! In me the infinite great ocean, the waves of Jivas arise, dash against one another, play (for a short time), and enter in according to their nature.

With whom can that great souled one be compared, who is

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desireless even in disappointment, and is satisfied with Self-knowledge?

Who is capable of prohibiting him from living as he pleases, who is the great souled one who has realised that all this world is but the Self alone?

One who knows the secondless Self as the source of the whole universe, does what he knows, and he has no fear from anywhere.

I am infinite like the sky; the world is like a jar; this is wisdom; this is neither to be abandoned nor accepted nor destroyed.

I am in all beings; all beings are in me: this is wisdom; this is neither to be abandoned nor accepted nor destroyed.

Let the wave of the universe rise or vanish of itself in me, the infinite great ocean; I neither increase nor decrease thereby.

Oh! I am pure Consciousness alone; the world is only a juggler's trick; hence how and where can there be rejection or acceptance of any such imagination in me?

A wise man becomes quiet by knowing that all this is perishable, vitiated by the three afflictions, essenceless, contemptible and worth rejecting.

The performance of action is ignorance; renunciation of action is equally an ignorance; knowing this truth fully well, thus, indeed do I abide.

The peace that accrues by renouncing everything cannot be had even if one possesses but a single Kaupēena (loin-cloth) therefore, abandoning both renunciation and acceptance, I live happily.

There is trouble from the body somewhere, the tongue creates trouble somewhere, mind troubles from somewhere; renouncing all these, I have happily established myself in the highest Goal of aspiration.

The Yogis who are attached to the body insist upon action and inaction; because I have neither union nor separation, I live happily.

Oh! the knower of the Truth never becomes sorry in this world for this whole universe is filled by himself alone.

The great person is Self centered and undisturbed whether he sees a loveable woman or the dreadful approach of death; he is, verily, liberated.

The sage of liberated mind does not know the conflicting imaginations of concentration or non-concentration, pleasurable or miserable; he rests in Absoluteness.

Knowing that the Atman is Brahman itself, that existence and non-existence are both mere imaginations, what has the desireless one to know, say or do?

One who has seen the Supreme Brahman, meditates "I am Brahman"; what should the thoughtless one think, who sees no, second being?

The man of wisdom, who being tired of various reasonings, attains quietitude and neither thinks, nor knows nor hears nor sees.

Seeing the lion of desirelessness; the elephants of sense-objects quietly run away, and when disabled, become its adulators (the idea underlying this is that objective enjoyment becomes only a mere simple sport to one who is established in desirelessness).

The man of truth does whatever comes to him to be done, whether good or bad; for his actions are all childlike.

Those who are free, liberated from imaginations and from the functions of the intellect, sometimes sport with great enjoyments, and sometimes enter into mountain caves.

There is no desire in the heart of the wise one, whether he

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 sees or worships a man of sacred learning, a god, a holy place, a damsel, a king or a dear one.

Even if he pleased, he is not pleased; even if he is grieved he is not grieved; his wonderful states only those like him can understand.

Even when doing nothing, the foolish man is always agitated; but the skilful one, though doing actions, is undistracted.

Peaceful even in practical life, the man of wisdom sits happily, sleeps happily, comes happily, goes happily, speaks happily, and eats happily.

For one who shines as the Infinite Reality and does not perceive the relative universe, where is bondage and where is liberation, where is joy, where is grief?

There is no heaven, no hell, no Jivanmukti, in short nothing exists in his vision.

The wise does not hate Samsara, does not crave to see the Self; he is without joy and sorrow; he is neither dead nor alive.

The peaceful-minded one neither runs after a crowded place, nor after the lonely forest; he remains in the same condition wherever he is.

EXPERIENCES OF THE JIVANMUKTA

(From TEJOBINDU UPANISHAD)

I am of the nature of the Parabrahman. I am the supreme bliss. I am solely of the nature of divine wisdom. I am the sole supreme, the sole quiescence, the sole Chinmaya, the sole unconditioned, the sole permanent and the sole Sattva. I am the 'I' that has given up 'I'. I am one that is without anything. I am full of Chidakasa. I am the sole fourth one. I am the sole one above the fourth (state of Turiya). I am of the nature of (pure) consciousness. I am ever of the nature of the

bliss-consciousness. I am of the nature of the non-dual. I am ever of the pure nature, solely of the nature of divine wisdom, of the nature of happiness, without fancies, desires, diseases, of the nature of bliss, without changes or differentiations, and of the nature of the eternal one essence of Chinmatra. My real nature is indescribable, of endless bliss, the bliss above Sat, Chit, and the interior of the interior. I am beyond reach of Manas and speech. I am of the nature of Atmic Bliss, true bliss and one who plays with (my) Atman. I am Atman and Sadasiva. My nature is Atmic spiritual effulgence. I am the essence of the Jyotis of Atman. I am without beginning, middle and end. I am like the sky. I am solely Sat, Ananda and Chit which is unconditioned and pure. I am the Satchidananda that is eternal, enlightened and pure. I am ever of the nature of the eternal Seshha (serpent time). I am ever beyond all. My nature is beyond form. My form is supreme Akasa. My nature is of the bliss of earth. I am ever without speech. My nature is the all-seat (foundation of all). I am ever replete with consciousness, without the attachment of body, without thought, without the modification of Chitta. The sole essence of Chidatma, beyond the visibility of all and of the form of vision. My nature is ever full, I am ever fully contented, the all, and Brahman, and the very consciousness: I am 'I'. My nature is of the earth. I am the great Atman and the supreme of the supreme. I appear sometimes as different from myself; sometimes as possessing a body, sometimes as a pupil and sometimes as the basis of the worlds. I am beyond the three periods of time, am worshipped by the Vedas, am determined by the sciences and am fixed in the Chitta. There is nothing left out by me, neither the earth nor any other object here. Know that there is nothing which is out of myself. I am Brahma, a Siddha, the eternally pure, non-dual one, Brahman, without old age or death. I shine by myself, have my own spiritual effulgence, am my own greatness and am used to play in my own Atman, look on my own Atman and am in myself happily seated. I have my own Atman as the residue,

stay in my own consciousness, and play happily in the kingdom of my own Atman. Sitting on the real throne of my own Atman, I think of nothing else but my own Atman. I am Chidrupa alone.

I am Brahman that is Sat, and Bliss, and the ancient. The word 'thou' and the word 'that' are not different from me. I am of the nature of consciousness. I am alone the great Siva. I am beyond the nature of existence. I am of the nature of happiness. As there is nothing that can witness me, I am without the state of witness.

He is said to be a Jivanmukta who realises "I am of the nature of the blissful and of the supreme bliss, and I have neither body nor any other thing except the certitude 'I am Brahman only'." He is said to be a Jivanmukta who has not at all got the 'I' in myself, but who stays in Chinmatra alone, whose interior is consciousness alone, who is only of the nature of Chinmatra, whose Atman is of the nature of the all-full, who has Atman left over in all, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Atman is of the nature of pure consciousness, who has given up affinities (for objects), who has unconditioned bliss, whose Atman is tranquil, who has got no other thought (than Itself), and who is devoid of the thought of the existence of anything. He is said to be Jivanmukta.

EXPERIENCES OF THE JIVANMUKTA

(From MAITREYA UPANISHAD)

"I am 'I' (the Self). I am also another (the not-Self). I am Brahman. I am the Source (of all things). I am also the Guru of all worlds. I am of all the world. I am He. I am Myself alone. I am Siddha. I am the Pure. I am the Supreme I am. I am always He. I am the Eternal. I am stainless. I am Vijnanana. I am the Excellent. I am Soma. I am the All. I am without honour or dishonour. I am without Gunas (qualities). I am Siva (the auspicious). I am neither dual or non-dual. I am without the

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dualities (of heat and cold). I am neither existence nor non-existence. I am without language. I am the Shining. I am the Glory of void and non-void. I am the good and the bad. I am Happiness. I am without grief. I am Chaitanya. I am equal (in all). I am the like and the non-like. I am without all and without not all. I am Sattvika. I am without the number one. I am without the number two. I am without the difference of Sat and Asat. I am without the difference of manyness. I am the form of immeasurable Bliss. I am one that exists not. I am the one that is not another. I am without body, etc. I am with asylum. I am without support. I am without bondage or emancipation. I am the pure Brahman. I am without Chitta, etc. I am the Supreme and the Supreme of the Supreme. I am ever of the form of deliberation and yet am without deliberation. I am of the nature of the Akara and Ukara as also of Makara. I am the earliest. The contemplator and contemplation I am without. I am One that cannot be contemplated upon. I have full form in all. I have the characteristics of Satchidananda. I am of the form of places of pilgrimages. I am the higher Self and Siva. I am neither the thing defined nor non-defined. I am the non-absorbed Essence. I am not the measurer, the measure or the measured. I am not the Universe. I am the Seer of all. I am without eyes, etc. I am the full grown. I am the Wise. I am the Quiescent. I am the Destroyer. I am without any sensual organs. I am the doer of all actions. I am One that is content with all Vedantas (either books or Atmic Wisdom). I am the easily attainable. I have the name of one that is pleased as well as one that is not. I am the fruits of all silence. I am always Sat and Chit. I am one that has not anything in the least. I am not one that has not anything in the least. I am without the heart Granthi (knot), I am the Being in the middle of the lotus. I am without six changes. I am without the sheaths and without the six enemies. I am within the within. I am without place and time. I am of the form of happiness having the quarters as My garment. I am the emancipated One, without bondage. I am without the "no". I am of the form of the

partless. I am the partless. I have Chitta, though released from the universe. I am without the universe. I am of the form of all light. I am the Light (Jyotis) in Chinmatra (Absolute Consciousness). I am free from the three periods of time (past, present and future). I am without desires. I am without body. I am one that has no body. I am gunaless. I am alone. I have no place to travel. I have no going, etc. I am always of the same form. I am Purushottama.

EXPERIENCES OF THE JIVANMUKTA

(From KAIVALYA UPANISHAD)

Me alone. All exist in me alone. All merge into me alone. I am the atom of atoms; so am I the biggest (of all). I am this diversified universe. I am the oldest of all. I am Purusha. I am Isa (the Lord). I am of the form of Light and of the form of happiness. I have neither hands nor feet. I have power unthinkable. I see without eyes. I hear without ears. I am omniscient. I have one kind of form only. None is able to know me fully. I am always of the form of Chit. I am the One that should be known through all the Vedas. I am the Guru who revealed the Vedanta. I have no sins or virtues. I have no destruction. I have no birth, body, organs of sense or action, or Buddhi. To me there is no earth, water or fire. There is no Vayu, there is no Akasa. He who thinks Paramatman as being in the cave (of the heart), as having no form, as being secondless, as being the witness of all and as being neither Sat nor Asat, attains the pure form of Paramatman.

(of SANKARACHARYA)

मदो नैव मे नैव मात्सर्यभावः।

न धर्मो न चार्थो न कामो न मोक्षः

चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥३॥

3. Neither have I like nor hatred, neither greed

nor infatuation;

Neither egotism, nor envy, neither Dharma

(duty in the form of Shastric injunctions)

nor longing for Moksha (salvation);

Neither am I desire, nor objects of desire;

I am Existence Absolute, Knowledge Absolute,

Bliss Absolute:—

I am Siva, I am Siva (Sivoham, Sivoham).

न पुण्यं न पापं न सुखं न दुःखं

न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।

अहं भोजनं नैव भोज्यं न भोक्ता

चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥४॥

4. Neither have I virtue nor sin, neither happiness

nor misery;

Nor Mantras (sacred chantings) nor pilgrimage

nor scriptures nor sacrifices;

Neither the object of enjoying, nor act of

enjoyment nor enjoyer;

I am Existence Absolute, Knowledge Absolute,

Bliss Absolute:—

I am Siva, I am Siva (Sivoham, Sivoham).

न मृत्युर्न शङ्का न मे जातिभेदः

पिता नैव मे नैव माता च जन्म ।

न बन्धुर्न मित्रं गुरुनैव शिष्यः

चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥५॥

5. Neither have I death, nor fear of death nor
 caste distinction;
 Neither have I birth, nor have I parents,
 friends and relatives;
 Neither have I Guru nor disciple;
 I am Existence Absolute, Knowledge Absolute,
 Bliss Absolute:—
 I am Siva, I am Siva (Sivoham, Sivoham).

अहं निर्विकल्पो निराकाररूपो
 विभुत्वाच्चसर्वत्र सर्वेन्द्रियाणाम् ।
 सदा मे समत्वं न मुक्तिर्न बन्धः
 चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥६॥

6. Neither am I touched by senses nor subject to change;
 I am without form, I pervade everywhere;
 I am ever the same. I have neither liberation
 nor bondage;
 I am Existence Absolute, Knowledge Absolute,
 Bliss Absolute:—
 I am Siva, I am Siva (Sivoham, Sivoham).

ATMA-VIDYA-VILASA OF SADASIVA BRAHMENDRA

I adore that primeval preceptor who lives near the banyan tree, whose lotus hand has the mark of intense wisdom, and who is the source of the bliss of absolute independence.

I prostrate myself before the sandal of revered Parama Sivendra, which is a hammer to break other doctrines and which is an excellent boat to take across the men who have fallen into the endless ocean of Samsara.

I, in whom divine greatness has been aroused by the instructions of the preceptor, Parama Sivendra, and whose Self

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is resting in Peace extol with eagerness is a few words (the glory of the Self).

The Supreme Self shines incomparable, eternal, desireless, partless, illusionless, attributeless, shapeless, free from all changes, pure and all-knowing.

The sage who was bound down by his own ignorance and was performing actions on account of confusion, has now been freed from bondage by Divine Grace, and triumphs in his Self-knowledge.

He now sports in the ocean of bliss, awakened by the words of the preceptor, who on account of subjection of Maya, was sleeping and was seeing thousands of dreams (in the middle).

Having cast aside the (crude) lower nature, assuming the essential real nature of Existence-Consciousness-Bliss (Satchidananda), and attaining greatness by the graceful glance of the revered preceptor, the wise one rejoices.

The Sage, his mind merged in the real nature of Satchidananda by the grace of the blessed preceptor, while with the cessation of egoism, intensely happy within, moves freely.

The great sage, his internal sense cooled by the force of the flooding waves of the grace of the revered preceptor, rejoices alone freely in the incomparable extreme of bliss.

The best of ascetics, having the internal darkness dispelled by the rays of the sun of the grace of the revered.

Dissolving by the process of the reversion of the creative one (*i.e.* by the recession of the effect into the cause) the five elements in (one's own) intelligence, and meditating on the principle of the Self which remains in the end, the sage lives peacefully.

Reflecting in mind that all this world is essenceless and illusory, uprooting desire and shedding pride, egoism and jealousy he moves about (happily).

In the Self which is pure, there is, in fact, not even the trace of Maya or of its effect (the world). Thus determined within, the Yogi is highly delighted.

Free from the egoism of 'you' and 'I', pleased with the various practices of people, merged in the ocean of pure bliss, he wanders alone like a child.

Having cast off the mesh of action, behaving like the foolish, the dead and the blind, the prince among ascetics lives wandering in the corner of the forest delighting in the Self.

Fast embracing peace, abandoning all awareness other than that of the Self, magnanimous in heart, with a knowledge of the Truth Essence, he sports in the magnificent couch of Self-bliss.

Having extirpated the enemy of sense-objects, accepting renunciation as the all, the king of ascetics reigns supreme in this independent Self-Kingdom of the glory of Self-Bliss

Even if the sun sends cool rays, the moon is hot and fire burns with downward flames, the one liberated even in this life does not get astonished, knowing that all this is Maya.

The conqueror of the enemy of ignorance, riding on the head of the elephant of knowledge the king among ascetics moves happily in the grand joyous abode of the Homogeneous Essence from all sides.

He, in whom the evil of egoism has ceased to be, whose mind is well concentrated, who is cool like the full moon, shines, tasting the Existence-Consciousness-Bliss (Satchidananda).

Living somewhere else (in someone's house or in shy place whatsoever), given to the enjoyment of the bliss of the Self, he meditates somewhere, sings somewhere, and freely dances somewhere.

Not caring for scars of wounds, causing to cease the

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 confusion of thought, wise, humiliating, the hosts of all duties, he lives in the borderland of fullness.

Catching firmly the fickle deer of the mind with the net of investigation, resting in the forest of the Vedas (Srutis), he, being (sometimes) tired, relaxes alone in the Self-Abode.

Having killed the fierce tiger of the mind with the edge of the sword of the well-disciplined mind, he triumphs in the forest of fearlessness, wandering about as he likes.

Spreading the rays of intelligence, which cause the blossoming of the Lotuses of the hearts of good people, he, the sun of the best among ascetics, free from taint, moves in the sky of consciousness.

The moon among great ascetics, with his wisdom light destroying the darkness of ignorance, opening the buds of the lilies (of good people) pure, and worshipped by the gods, shines in the Abode of Vishnu (the Omnipresent One).

Quenching the train of internal affliction with the rain of the nectar of Self-Bliss, the cloud of the Yogi, ever steady in its actions, shines in the sky of consciousness. What a wonder!

The happy breeze of the Yogi, removing all fatigue by moving in the midst of the pleasant fragrance of (the flowers of) good people, wafts in the pleasure garden of magnificent bliss.

The peacock of the ascetic shines in the vast forest of fearlessness, which is beautiful with the tender leaves of pure knowledge and which yields the sweet fruit of supreme bliss.

The supreme swan (of the Yogi), having abandoned the essenceless sandy desert of Samsara sports alone freely in the grand lake of consciousness filled with the water of the essence of bliss.

The cuckoo of the sage, whose voice is sweet like nectar, lives singing in the cool garden of Vedanta, whose tender plants are all in the Vedas.

Having torn the proud elephant of delusion and driven away the tigers of all evil, the great lion of the best among knowers wanders in the wide forest of Bliss.

The proud elephant of the ascetic, cooling its limbs in the waters of knowledge in the tracts of the lofty mountain-peak of wisdom which has been abandoned by the lion of ignorance, rejoices wandering.

The ascetic lives on the banks of a river, fixing his gaze on the tip of the nose, withdrawing the mind from names (and forms) etc., and meditating on the Reality.

That sage excels who wears the garment of space, who has taken to silence, who is adorned with renunciation, who is calm, whose begging bowl is the palm of hand, and whose abode is the foot of a tree.

The prince among ascetics, healthy with tranquility, equipoise, joy and wisdom, lies down on the beautiful couch of fine sand-banks in the bower house of solitary places.

The king among ascetics shines peaceful, with the bare surface of the earth for his soft bed, with the cool breeze outside for his chowry, and with the full moon for his light.

On the broad slab of rocky ground beautifully surrounded by the pure waters of a river, with the mild southern breeze blowing, the king among ascetics sleeps happily.

Always meditating on the One Internal (Truth), highly reticent, partaking of the food begged for with the bowl of the hand, he wanders in the streets, appearing like an idiot.

Dissolving the whole world (in his mind), dependent on the remaining Indivisible Principle, he puts into his mouth whatever food he obtains through the Karmas (actions) which have already begun to operate (Prarabdha).

The Yogi, filled within with the treasure of the sprout of Bliss, with a heart cool like sandal (paste), does not censure anything, nor is he pleased with anything else. Abandoning the

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net of sciences, giving up all the practices of the world, taking resort in the Supreme Perfection, the Yogi exists like an unflickering lamp.

With his body covered with grass and mud, looking at the universe as a straw, the Yogi wanders secretly in the extreme of forest, resting in the Infinite which is decayless and immortal.

The Yogi does not see any form, does not speak, does not hear any kind of speech, and taking his stand in the incomparable Infinite, exists like a log.

The Lord of ascetics, free from egoism of race (or caste), beholding perfection (fullness) in all beings, moves secretly like a fool, though he fully knows the truth of all things.

Keeping the upper arm as his pillow, putting on the sky as his clothing, using the earth as his bed, embracing renunciation as his wife, he sleeps overpowered by bliss.

With the whores of the forms of knowledge which have given up the tendencies to perceive difference, the king among ascetics enjoys in the harem of the Lord of Vedanta.

He, the knower of the Self, holds the blue-lotus garland of sequestration, the wish-yielding creeper of dispassion for women, and the immortalising pill of indifference to honour.

The Sage does not reject anything because of its defects, nor does he accept anything because of its virtues. Knowing that everything is the effect of nescience, he remains indifferent.

Having restrained all the senses, and cast aside all desire for objects, having attained the highest limit of contentment, the best of ascetics wanders about.

The king among ascetics does not abandon what has been obtained, does not desire for what is not obtained and lies down happily, experiencing alone the internal Bliss.

Attaining the ever-wakeful pure state of Consciousness

and Bliss, the mendicant lives alone, moving about unrestrained and free from bondage.

His mind merged in the Substance in which the manifestation of the whole universe sinks, without having desire for anything else, the king among those who have abandoned all desires, shines.

The Paramahansa (Sannyasin or ascetic), having attained through the graceful glance of the preceptor, the state of illimitable consciousness, causing to cease all distinctions, shines.

Transcending the system of colour (caste) and order (Varna and Ashram), shedding off the sciences, etc., the Lord of ascetics remains merely with the perfect consciousness-bliss.

Having caused all things to cease, having experienced the Karmas (actions) which have already begun to bear fruit, having dropped the bondage of the body, the wise one becomes absolutely independent Brahman.

That something which is calm, infinite, unnamable, eternal, a mass of consciousness-bliss, unchangeable, primeval, absolute—that Supreme Truth alone exists.

Something which is imperishable, undecaying, unborn, very subtle, unique, pure knowledge, free from all afflictions. That Supreme Truth alone exists.

That Truth alone exists, which is very blissful, immortal, innate, the most powerful of all, helps in crossing the ocean of Samsara (worldly existence), the homogeneous essence, fearless and boundless.

The Eternal One alone shines, which transcends taste, smell and form; which is free from distraction and movement; above goodness and darkness (*i.e.* beyond Sattva, Rajas and Tamas) incomparable, fearless and real.

JIVANMUKTA ANANDA LAHIRI

Whatsoever and wherever Jivanmukta turns his mind to, he experiences the same undisturbed state of mind under all circumstances and all vicissitudes of life.

It is to be noted that the external change in the Jivanmukta's life does not affect a bit his steady spiritual poise.

पुरे पौरान्पश्यन्नरयुवतिनामाकृतिमयान्
 सुवेषान्स्वर्णालंकरणकलितांश्चित्रसदृशान् ।
 स्वयं साक्षी द्रष्टेत्यपि च कलयन् तैः सह रमन्
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥१॥

Seeing, as if in a picture, the citizens as men and women well-dressed and adorned in gold and sporting with them, with the idea that he is the seer, the onlooker, the Muni (a thoughtful Sage) with his ignorance destroyed by Guru Diksha (initiation given by the Guru or the preceptorial initiation), is never subject to illusion.

वने वृक्षान्पश्यन्दलभरभरान्नम्रसुशिखान्
 घनच्छायाच्छन्नान्बहुलकलकूजद्विजगणान् ।
 भजन्घसे रात्राववनितलतल्पैकशयनो
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥२॥

Seeing the trees in a forest with their branches full of leaves bending low; and enjoying the sight of sweet cooling birds taking shelter in the thick cooling shades and reclining day and night on the sofa of the terrestrial surface, the Muni with his ignorance destroyed by Guru Diksha, is never subject to illusion.

कदाचित्प्रासादे क्वचिदपि च सौधे च धवले
 कदाकाले शैले क्वचिदपि च कूलेषु सरिताम् ।
 कुटीरे दान्तानां मुनिजनवराणामपि वसन्
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥३॥

Living sometimes in a palace and sometimes in a mansion of white marbles, now on a mount and the next time on the river banks and at times resting in the huts of the most resigned hermits, the reflective Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

क्वचिद्बालैःसार्धं करतलजतालैश्च हसितैः
 क्वचिद्वैतारुण्यांकितचतुरनार्या सह रमन् ।
 क्वचिद्वृद्धैश्चितां क्वचिदपि तदन्यैश्च विलपन्
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥४॥

Sometimes sporting with children with smiles and rhythmical beatings of hand-palms, while at times with the young nibble-witted women; now engaged in deliberations with the aged and now lamenting with old dames, the reflective Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

कदाचिद्विद्वद्भिर्विविधसपुरानन्दरसिकैः
 कदाचित्कात्यालंकृतरसरसालैः कविवरैः ।
 वदन्वादांस्तर्कैरनुमितिपरैस्तार्किकवरैः
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥५॥

Sometimes logically discussing with the learned, delighting in various city-pleasures; sometimes with the best poets well-versed in Poetic sentiments and figures of speech; while at times with the best logicians expert at inferences, the

reflective Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

कदा ध्यानाभ्यासैः क्वचिदपि सपर्या विकसितैः
 सुगंधैः सत्पुष्पैः क्वचिदपि दलैस्वविमलैः ।
 प्रकुर्वन्देवस्य प्रमुदितमनाः संस्तुतिपरो
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥६॥

Joyous hearted and attached to prayers worshipping the Lord with repeated meditations and at times with full-blown fragrant flowers and unstained leaves, the reflective Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

शिवायाः शंभोर्वा क्वचिदपि च विष्णोरपि कदा
 गणाध्यक्षस्यापि प्रकटतमानस्यापि च कदा ।
 पठन्वै नामालिं नयनरचितानन्दसलिलो
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥७॥

Reciting, with blissful tears in his eyes, the names, sometimes of Shivaa (Parvati or Shakti), Shambhu, Vishnu, Ganesha and sometimes of the Sun, the reflective Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

कदागंगाभोभिः क्वचिदपि च कूपोत्थितजलैः
 क्वचित्कासारोत्थैः क्वचिदपि सदुष्णैश्च शिशिरैः ।
 भजन्स्नानैर्भूत्या क्वचिदपि च कर्पूरनिभया
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥८॥

Bathing sometimes with waters of the Ganga, sometimes of a well, sometimes of a pond either warm or cold and at time

with holy ashes white as camphor, the Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

कदाचिज्जागृत्यां विषयकरणैः संव्यवहरन्
 कदाचित्स्वप्नस्थानपि च विषयानेव च भजन् ।
 कदाचित्सौषुप्तं सुखमनुभवन्नेव सततं
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥९॥

Sometimes acting unattached with the senses in his waking state, sometimes dealing with the things of his dreamy state while at times enjoying the bliss of deep unbroken sleep, the Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

कदप्याशावासाः क्वचिदपि च दिव्यांबरधरः
 क्वचित्पंचास्योत्थां त्वचमपि दधानःकटितटे ।
 मनस्वी निःशंकःस्वजनर्हृदयानन्दजनको
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥१०॥

Now nude; now richly garbed, sometimes wearing on his waist the lion-skin; at times wise and fearless and amusing the hearts of his own people, the Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

कदाचित्सत्त्वस्थः क्वचिदपि रजोवृत्तियुगत-
 स्तमोवृत्तिः क्वापि त्रितयरहितः क्वापि च पुनः ।
 कदाचित्संसारी श्रुतिपथविहारी क्वचिदहो
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥११॥

Now exhibiting amiable nature, now passionate and again dull, while sometimes beyond the reach of those three, occasionally even worldly minded, and at times blithely pacing

on the Vaidik-path, the Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

कदाचिन्मौनस्थः क्वचिदपि च वाग्वादनिरतः

कदाचित्स्वानन्दे हसति रमसा त्यक्तवचसा ।

कदाचिल्लोकानां व्यवहृतिसमालोकन परो

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥१२॥

Now taciturn, now attached to controversies, sometimes laughing loud but speechless in his natural Self-Bliss, while at times observing the activities of the people, the Muni, with his Ignorance destroyed by Guru Diksha, is never subject to illusion.

कदाचिच्छक्तिनां विकचमुख पद्मेषु कवलान्

क्षिपंस्तासांक्वपि स्वयमपि च गृहणन्स्वमुखतः

तदद्वैतं रूपं निजपरविहीनं प्रकटयन्

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥१३॥

Placing morsels in the wide-open lotus mouths of female Divinities (or the active power of a Deity, regarded as his wife) while receiving them in return in his own mouth (whereby) manifesting that sort of monism regardless of the sense of 'mine and thine', the Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

क्वचिच्छैवैः सार्धं क्वचिदपि च शाक्तैः सह रमन्

कदा विष्णोर्भक्तैः क्वचिदपि च सौरैः सह वसन् ।

कदाचिद्गाणाशैर्गतसकलभेदो द्वयतया

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥१४॥

Amusing himself sometimes with the followers of Shiva, now with those of Shakti, now dwelling with the devotees of

Vishnu, now with those of the Sun and sometimes with the followers of Ganesha, the Muni with all his differences drowned in monism and his ignorance destroyed by Guru Diksha, is never subject to illusion.

निराकारं क्वापि क्वचिदपि च साकारममलं
निजं शैवं रूपं विविधगुणभेदेन बहुधा ।
कदाश्चर्यं पश्यन्किमिदमिति हृष्यन्नपि कदा
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥१५॥

In conveyance to the varieties of Gunas his own Divine (pure) Self appears diversified sometimes formless and sometimes possessed of forms; now surprising as "What are all these"? and next moment feeling pleasure, the Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

कदा द्वैतं पश्यन्नखिलमपि सत्यं शिवमयं
महावाख्यार्थानामवगतसमभ्यासवशतः ।
गतद्वैताभावःशिवशिवशिवेत्येव विलपन्
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥१६॥

Sometimes feeling dualism and sometimes seeing everything indeed as the Lord Siva and by virtue of his accomplished steadiness in the meanings of the great Vedantic sentences and repeatedly crying aloud as "O Siva," etc., destitute of all his dualistic sense, the Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

इमां मुक्तावस्थां परमशिवसंस्थागुरुकृपा-
सुधापांगावाप्यां सहजसुखवाप्यामनुदिनम् ।
मुहुर्मज्जन्मज्जन्भजतिसुकृतैश्चेन्नरवरः
सदा योगी त्यागी कविरिति वदन्तीह कवयः ॥१७॥

If some meritorious man resorts to this state of absolution issuing out of sweet favourable glances of Guru, the Para Brahman (incarnate) and has now and then dips into the reservoir of Natural Bliss, he is considered a self-denying intelligent recluse by the learned.

मौने मौनी गुणिनिगुणवान्पण्डिते पण्डितश्च

दीने दीनः सुखिनि सुखवान्भोगिनि प्राप्तभोगः ।

मूर्खे मूर्खो युवतिषु युवा वाग्मिनि प्रौढवाग्मी

धन्यः कोऽपि त्रिभुवनजयी योऽवधूतेऽवधूतः ॥१८॥

Hail, Hail to him! the victor of the three worlds, who is silent amongst the silent; virtuous amongst virtuous; learned amongst the learned; poor amongst the poor; happy amongst the happy; enjoyer amongst the enjoyers; a fool amongst the fools; young amongst the young; a great orator amongst orators and an Avadhoota amongst Avadhootas.



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Exhaustive in its treatment of the subject of an individual liberated in consciousness into an intimate experience of the Spiritual Reality while yet living on earth in a physical human form, this work carries in its content the quintessence from both the comparatively popular and obscure texts in the vast Sanskrit scriptural literature. Aspect by aspect, this most comprehensive single volume uncovers in simple language, all about the nature, characteristics and functions of the Jivanmukta. But its primary value and chief merit consist in the fact that it is presented by none else than a living Liberated Man, Swami Sivananda; therefore, in not a few respects, it becomes a Song on the Master himself.

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